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Social Role and the Definition of Social Work

CHARLES T. O'REILLY

Paper read at the Twenty-Second Annual Convention of the American Catholic Sociological Society, Fordham University, New York City, New York, August 31-September 2, 1960.

The last decade has witnessed a gradual change in the direction of American social work as it has turned from psychiatry to sociology and other social sciences as sources for theory and knowledge about man and society. This change can be charted in social work publications. In the 1950 volume of SOCIAL CASEWORK, for example, there were 94 references that could be classified as psychiatric, and only 24 were sociological. In 1958 the same journal carried 101 psychiatric references and 71 sociological references. The number of psychiatric references remained virtually constant but the number of sociological references almost tripled. Because the same thing is happening in other social work publications one can imagine the extent to which sociological concepts are being brought to the attention of social workers.

The renewed communication between social work and sociology is encouraging to those who believe that the "social" in social work has meaning and deserves consideration. But in its relationship with sociology social work needs to avoid the kind of uncritical enthusiasm for new concepts that characterized its long affair with dynamic psychiatry. From the 1920's until the late 1940's social work had an unbalanced view of man and society because of the overwhelming importance it attached to personality theory. There are historic reasons why this happened but the fact that there was imbalance remains. Some of its effects are obvious: the high status accorded the psychiatric social worker, and the frequent confusion in roles which leads the caseworker to seek to play the role of analyst. More important is the lack of knowledge about contemporary society and the disinterest in social problems shown by too many social workers.

Now, however, the pendulum seems to be swinging in another direction as sociological seem to be edging out psychiatric concepts as the theoretical basis for social work practice. This

may create new problems of imbalance. This paper is addressed less to this problem, however, than it is to the more basic problem that arises when social work is defined in ostensibly sociological terms.

The Curriculum Study of the Council on Social Work Education in a "Statement of the Nature of Social Work" has used the sociological concepts of social role and social function in a way that reveals the crucial part they could play in social work theory and practice. In effect they are to be the *raison d'etre* for social work. According to the "Statement", "Social work seeks to enhance the social functioning of individuals, singly and in groups, by activities focused upon their relationships which constitute the interaction between man and his environment. These activities can be grouped into three functions: restoration of impaired capacity, provision of individual and social resources, and prevention of social disfunction."[1] It continues, ". . . the focus of activities is the professional intervention in that area of man's functioning *only* (*sic*) which lies in the realm of social relationships or of social role performance . . ."[2]

Effective role performance is the primary objective of social work activity according to the Study's definition of social work. This social functioning refers to ". . . those activities considered essential for the performance of the several roles which each individual . . . is called upon to carry out."[3] This use of social function is related to functionalism in sociology, because what is really meant is system maintenance. Put simply, the task of the social worker would be to help the client maintain the social system or systems in which he participates.

The concept of social role as borrowed from sociology has had considerable impact upon casework and group work within the last few years, but actually it is not new to social work. In 1917 Mary Richmond, who is one of the classic authorities in the field, quoted a statement to the effect that man's social relations contained the causes of mental disorders and the means to recovery, and then commented, ". . . we may safely assume that (the author) was thinking not only of the intimate personal relationships of these patients, but of their occupation, recreation,

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[1] Werner W. Boehm, *Objectives of the Social Work Curriculum Study, Volume I, The Comprehensive Report of the Curriculum Study.* (New York: Council on Social Work Education, 1959), p. 54.

[2] *Ibid.*, p. 54.

[3] *Ibid.*, p. 46.

and total of social contacts."[4] Although Richmond did not use the word "role" she certainly referred to its content. But the influence of dynamic psychiatry created a long lasting theoretical climate in social work that was not particularly receptive to a confrontation of psychoanalysis and role analysis. Only recently has that climate changed.

The social worker has eagerly accepted the concept of role and applied it to problems of diagnosis and treatment. The readiness with which it was accepted reveals that there was a real need for a new dimension in social work theory and practice. Role analysis can be a very useful tool for caseworkers and group workers. It enables them to understand certain aspects of human behavior and relationships that escape the highly individualized, personality theory categories that have characterized social work for decades. Role analysis places the client in a more adequate social context than was ever possible when exclusively psychiatric categories were used.

Such a use of role would not pose any problem for social work. Social work has successfully integrated ideas and techniques from many disciplines and undoubtedly could do the same with this one. It is the use of role as the key concept in the definition of social work that raises a problem.

In a recent appraisal of the Curriculum Study, Vasey pointed out that "One might be tempted to question the fact that the discussion of the nature of social work has been allowed to stand in the absence of a fundamental study of the nature of practice based upon careful research."[5] But like almost all others who have commented on the Study, he rejected the temptation to call attention to the fact that the Study's basic premise about the nature of social work is highly debatable.

The *Statement of the Nature of Social Work* could not be based upon careful research, because it actually preceeded the *Study* and served as a conceptual framework for it. Small wonder then that the *Curriculum Study* seems to reinforce the statement about the nature of social work. Although the Study staff surveyed social work literature before the Statement was prepared, it produced a Statement that conflicts with most previous statements about the nature of social work. The others probably were ig-

[4] Mary E. Richmond, *Social Diagnosis.* (New York: Russell Sage Foundation, 1917), p. 26.

[5] Wayne Vasey, "Implications for Graduate and Undergraduate Curricula," *Social Casework,* XLI (January 1960), 8.

nored because Boehm, who authored the Statement, agreed with an earlier statement of social work's function by Pray, ". . . social work . . . is never primarily concerned with the separate, inner personal life or development of the individual as such, but always with his relation to the outer social realities in which he is involved . . ."[6]

Yet at another time Pray said, "It has always been the primary responsibility of social workers to help these people face the changes that inevitably beset their separate and common paths so that they may realize their highest potentialities as individuals and members of the community."[7] This statement of the duality of social work's goal, that is, to help individuals and groups (1) toward self realization and, (2) toward effective functioning in terms of outer social realities, is the kind of traditional statement about the nature of social work that has been affirmed by social workers for the last fifty years. Of course, what social work is does not necessarily depend upon what people say it is. But for a long time acute observers of social work activity have described social work in the same way Pray did in the second statement. Their ideas, however, are conspicuous by their absence from the Study's Statement.

The Curriculum Study concept of social work may be correct —or a traditional one may be correct. The unfortunate failure to present empirical evidence for the claim that social work is *only* interested in role performance leaves a crucial issue unresolved.

The idea that the goal of social work is to enhance the social functioning of the client seems to define the social worker's activity and delimits the area of her responsibility in contrast to other disciplines. If the social worker acts to restore inter-personal or social functioning, then professional activities and responsibilities can be neatly divided and social workers in mental health clinics and mental hospitals would rest easier. But social workers are not confined to collaborative activities with psychiatrists and although they want to enhance social functioning, they want to do, and actually do, much more. As Youngshusband pointed out, ". . . in helping a patient (to face) a terminal illness, the focus is surely more on the individual than on social functioning."[8] Examples of this kind of social work activity could be

[6] Boehm, *Op. Cit.*, p. 49.

[7] Kenneth L. M. Pray, *Social Work in a Revolutionary Age and Other Papers.* (Philadelphia: University of Pennsylvania Press, 1949), p. 289.

[8] Eileen L. Youngshusband, "International Implications for Social Work Education," *Social Casework,* XLI (January 1960), 35.

multiplied indefinitely and they find a place in Pray's second statement, although not in his first one. Apparently social workers are to be "defined out" of such activities because they do not come within the purview of what the Study thinks social workers should do.

Although the Study emphasized the social function of the person, and in terms that minimize the person who acts, it is interesting to note that Parsons, in his discussion of "functional specificity" points out that ". . . contents of the different relations in which a person stands need not be carried out primarily on a functional basis."[9] The professional authority of the physician, for example, is limited to a particular field, or to his specific role. Such functional specificity applies only to segmental relations between persons. People interact in a variety of ways and with different degrees of intimacy which may have no functional significance and do not depend upon role. It is not only function that measures the person's importance to others or to the group.

In the roles of physician and patient people interact much differently than they would in the role of father and son. In the former interaction the role predominates but in the latter the role may be subordinated to an affective relationship which is not prescribed by society but which gives meaning to the role. It is precisely in this area that much social work activity takes place.

Focusing only upon the functional aspects of relationships, as does the definition of social work, without allowing for the effect that kinship or friendship, for example, may have upon them, would give a static, formalistic picture of human relationships. In its own way this would be as partial and incomplete as the exclusively personality oriented approach which it is attempting to replace. In addition, this approach would have value implications that have not been spelled out by the Study. Function is always for something and therefore automatically implies values. The sociologist legitimately can ignore values when he describes and analyzes social reality; the social worker cannot. She is directly involved in acting on the basis of what she observes, and in terms of certain assumptions about man and social reality.

If function and role are the primary values for social work they are so because the Study has made certain assumptions about man and society. What could be the consequences of accepting them as the keystone of social work? If social workers seek

[9] Talcott Parsons, *Essays in Sociological Theory* (Rev. Ed.) (Glencoe, Illinois: The Free Press, 1954), p. 40.

to introduce precision into their thinking and activities they must also anticipate the use of their formulations by others. What defining social work in terms of role performance may mean to those who wrote the definition, and what it means to those who read it without benefit of the possible qualifications its originators would like to associate with it, may be two very different things. Does the enhancement of role performance include the enhancement of the role of leader of a delinquent gang? Obviously not, but if not, only because the social worker subscribes to a value system that transcends function. In spite of the fact that much is made of values elsewhere in the report of the Curriculum Study, the definition itself measures those whom the social work profession serves only in terms of their role performance for society. If the social worker's interest is only in role performance and not in the person who functions, she is far on the way to becoming a technician, a social engineer who lends her talents to any cause without questioning its ultimate purpose.

An additional and important reason for hesitating to commit social work to this particular concept of its nature is because both social role and social function are not clear terms about which there is complete agreement in sociology. Both are widely used, important tools for sociologists but they are undergoing constant modification and criticism, as witnessed by the recent article by Kingsley Davis which raised important problems about the functional school in sociology.[10] It would be ironic if the definition of social work was hitched to a falling star in the sociological firmament.

This paper has considered two sociological concepts which may influence the course of American social work, and raised certain questions about their implications for social work. Social role and social function were developed as descriptive and analytical tools in sociology. Now an effort is being made to translate them into a goal for the social work profession. Such an effort will have both anticipated and unanticipated consequences.

The Curriculum Study may have emphasized social function in order to compensate for the long emphasis upon personality theory in social work. If the question is one of emphasis, then perhaps what Komarovsky said about apparent conflicts between positions in the social sciences may apply:

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[10] Kingsley Davis, "The Myth of Functional Analysis As A Special Method in Sociology and Anthropology." *American Sociological Review*, XXIV (December 1959), 757-772.

> "... if such issues of emphasis cannot be wholly resolved, they can and should be clarified ... each side to the debate is forced to make its quest and assumptions more explicit and to deliniate more sharply the special area and limitations of its position."[11]

In seeking to specify a goal for social work the profession needs the clarification that Kamorovsky solicited from the social scientists.

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[11] Mirra Komarovsky, *Common Frontiers of the Social Sciences.* (Glencoe, Illinois, The Free Press, 1957), p. 22.

Contributions of Sociology to Undergraduate Preparation for Social Work

SISTER MARIA MERCEDES, S.S.N.D.

Paper read at the Twenty-Second Annual Convention of the American Catholic Sociological Society, Fordham University, New York City, New York, August 31-September 2, 1960.

Undergraduate preparation for social work is no new concern for the *American Catholic Sociological Society* and its members. When the organization was founded in 1938, it listed among its purposes "the application of Catholic social thought to practice," and one of the main figures establishing the society, the Reverend Ralph A. Gallagher, S.J., was at that time Regent of the School of Social Work of Loyola University.

Since then a number of sessions at the annual meetings have dealt with the subject, sometimes emphasizing course content, in other years the responsibilities of the sociology department for preparing social workers for their field. At times the atmosphere enveloping the discussions seemed one of misgiving, if not of misunderstanding between the two fields of sociology and social work.

Quite the opposite is true today. The *ACSS* can be quite proud of the title its program committee originally chose for this session, setting as it does the stage for mature probing and discussion of a topic sufficiently important to have provoked this year the publication of thirteen volumes by the Council on Social Work Education. "Convergence of Theory and Practice" as a title presumes the dignity and achievements of two distinct yet related areas; the science of sociology and the art and profession of social work.

The title, then, is a happy one, designed to direct our attention to both areas as they relate one to the other. This is important. Communication between the two fields, as noted before, has been weak, with neither group fully understanding and appreciating, it seems, the great contributions the other has to make both to it and to society as a whole.

Hopefully, this paper on the undergraduate preparation for social work within the sociology department will serve to clarify for the social work profession, and thus perhaps alleviate some

of the group's fears, just what this department has to offer future social workers, indicating the wealth of material and information which is available to them. On the other hand, some sociologists may be unaware at present of the great extent to which social workers look to such sciences as sociology for the theory with which they can best serve man; or even that they develop their art and skills on a scientific basis.

Before discussing which sociological theories are applicable to the undergraduate preparation for social work, the purpose for this preparation should be stated. For this paper they are two-fold: 1) the preparation of that student who will continue his studies in a graduate school of social work, and 2) for the student not planning graduate study, a preparation which will serve as a foundation for his agency experience once he leaves college and for the informal continuation of his education through reading, lectures, and similar activities.

We speak here of a sociology concentration and social work preparation set within the framework of a liberal arts education. Because it involves the artful use of skills in order to establish meaningful human relationships, social work preparation has a greater need than some other professions for the understanding of the nature of man and his ultimate end, his goals, aspirations and struggles, as these are exposed through theology and philosophy and portrayed through the arts and humanities.

Yet as important as this background is, the young man and woman going directly either to an agency or graduate school needs as part of his academic equipment a host of concepts and theories which can best reach him through the sociology department. Because Volume II of the already mentioned Council on Social Work Education series discusses this need in detail, we will first consider the areas and concepts stated there as being necessary, then add to them others we believe to be equally important.

In this volume, entitled *The Place of the Undergraduate Curriculum in Social Work Education,* Herbert Bisno first establishes three basic knowledge areas, then moves on to the concepts contained there, which must be understood in relation to social work practice.[1] The areas of knowledge are 1) institutions and larger pluralities, 2) groups, and groups in relation to persons in the

[1] Herbert Bisno, *The Place of the Undergraduate Curriculum in Social Work Education.* (New York: Council on Social Work Education, 1959), p. 99.

group, especially small groups, and 3) the person himself, and the person in interaction with his immediate environment and with other people.

Re-phrasing the area designations, the author first considers the socio-cultural basis of social work and its implication for social work preparation. The student must learn to see social work as a part of the social welfare institution, and must therefore understand the structure, foundations and functions of social institutions. Only then is he ready to grasp the meaning of social welfare as an institution within a specific social structure and culture. The culture itself must have sharp and clear-cut meaning for him if he is to recognize—and, may we add, live with gracefully and fruitfully,—the differences in this institution from culture to culture.

Closely related to this is a need for understanding social change with its socio-cultural determinants, especially in social welfare, and an understanding of the problems to which social welfare programs are addressed. In this regard, Mr. Bisno expects the student to grasp the meaning of varied perceptions and evaluations of the functions of the social welfare programs. This involves further inquiry into the determinants of the programs and, in order to grasp policy framework, community power, prestige, leadership, traditions, and vested interest must be studied conceptually before they are applied specifically.

In turn, their application to the social welfare institution and to the profession requires a thorough understanding of such concepts as social control, norms, status, role, role behavior, deviation, expectations, community or societal expectations, and social control functions.

Mr. Bisno closes the discussion of the socio-cultural background of social work with a last knowledge requirement—social research. Sociologists may be amused at some of the cautions he recommends.

One notes with interest that in surveying the group basis of social work, Mr. Bisno does not mention sociology as a source of any of this knowledge. Members of a sociological society, however, will have little difficulty in seeing that if the student is to learn what Mr. Bisno outlines, the learning will involve the sociology department to no small degree.

Of primary importance to the study of the group basis of social work is the nature, structure and function of groups themselves, especially those closely related to social work: the family,

recreation groups, associations, political and economic groups, the social worker-client dyad. Their structure is to be studied first, then they are to be seen as "systems of interaction and as subcultures."[2]

In order to accomplish all this, the student must master additional concepts, including the structuring of authority, power, prestige, communications, ideologies (with their content), dynamics of interpersonal relations, goals, personal and interpersonal competence, social processes, and formal and informal structure.

The third general area of knowledge basic to social work is centered on the person himself and in interaction with his immediate environment and with other people. This description is re-worded in the Bisno volume to read, "Social work and the Functioning of the Individual."[3] This topic is mentioned here only in relation to the sociological material necessary for its understanding, which can be obtained on an undergraduate level. This material should include role performance, expectations, conflicts, value conflicts, impact of cultures and subcultures on performance, and appreciation of values found within subcultures such as ethnic, peer, age, or occupational groups.

In summary, Mr. Bisno calls for a thorough understanding of most of the fundamental concepts of sociology, and an ability to apply these to what he calls the social welfare institution. Likewise when he asks for an understanding of social change and the problems to which social welfare directs its attention, by implication he expects the student to know the nature, causes, extent, and possible solutions to these problems. He does not classify them, but presumably he realizes their name is legion.

And now I propose to further complicate the life of the undergraduate student. Impressive as the above requirements may be, they are still, for the preparation of social workers, inadequate in several respects. The meaning of communication and the language need additional probing, and social class and stratification require much greater attention. While the social work profession has thought a great deal, and sympathetically, of the application of the concept of class to their clients, students need to study it in relation to themselves as well. Certainly college is not too soon for the student to see the part class and stratifica-

[2] *Ibid.*, p. 167.
[3] *Ibid.*, p. 175.

tion play in shaping his own attitudes, his own goals, his own self-image, and the image he creates in the minds of those with whom he works.

Another area which requires more intensive study is rural-urban life and changing community structure, as well as zoning, urban renewal, and urban and regional planning. This is particularly true in view of the current emphasis the social work profession places on its members taking responsibility for and an active part in civic and community affairs.

The Bisno report makes little reference to the importance of factual data, possibly because he believes this would be covered in the study of social problems. Yet I would like to see the graduating student equipped with the kind of information which will help him predict probable population movements and trends, evaluate community resources and development services. He needs to know demographic and sociological data not only to correct or stem problems, but to understand the contemporary scene as it is.

Up to this point we have been scrutinizing the content of undergraduate social work education within the sociology department. We presume inclusion of study from other social sciences as well, all taught as a part of a liberal arts program. There remain yet two major questions to be answered. How is this sociological data to be related to the field of social work, and who is to do it?

First let it be clearly understood that the sociology department as such is not and should not be a recruiting agency for the field of social work. From first to fourth year the primary goal is to teach the *discipline* of sociology, its theories, concepts, methods of investigation. If these are taught by persons who can make application to social work situations, well and good. Two cautions must be sounded, however. The instructor must avoid watering down the concepts and theories, removing them too quickly from the science of which they are a part, to a practical illustration. He must likewise avoid giving the impression that the two fields are essentially the same, with just a little difference in dress. Indiscretion along either of these lines is disastrous to both areas.

In the upper level, junior and senior years, it is recommended that two, or perhaps three courses of a social welfare nature be given. If the instructor has a social work background he should familiarize himself thoroughly with the sequence and content

of the sociology curriculum so that he can direct the student towards a transfer of sociological knowledge and understandings to his own course. On the other hand, if his training is in sociology, the instructor will have to study social welfare from a much deeper point of view than just the course he is giving, finding for himself where and how he may best tie the theory to practice.

If a heavy introductory social work course is offered in the senior year, a great deal of material can be integrated, but here also a person who has a grasp of both sociology and social work is required. The obligation to achieve this academic integration in the social welfare courses weighs especially heavily if they are taught in the sociology department of a liberal arts college. A student has a right, especially in Catholic liberal arts settings, to this kind of "whole" education.

The senior seminar offers an excellent place for the final effort to transfer knowledge and to grow in understandings. Since one of the purposes of the seminar is to help the student to rebuild the field, so to speak, out of the segments he has received through various courses, having him analyze something in terms of sociological content is valuable. This "something," especially if placed in the second semester, can be the social welfare institution for those interested in the area, just as for others it might be intergroup relations or education or the parish.

Here again, there arises the question of faculty personnel to direct the seminar, or at least this part of the student's seminar activity. What has been suggested previously regarding the instructor's experience is valid here as well. However, the situation has created for us a real challenge to find new ways of assisting the student to integrate his four years' work. If the department has on its staff a teacher well versed in both sociology and social work, this person obviously is the one for the job. Otherwise, I suggest that someone from each field meet in joint conference with the student, even if this means "borrowing" the social worker from the community at large. It will give the concentrator the kind of guidance he needs, and I am sure prove enlightening to both the social worker and the sociologist.

By way of conclusion: since this paper deals with the contribution of undergraduate sociology to the education of the social worker, it makes no attempt to consider other fields, especially psychology, from which the social worker must also cull information and knowledge. Some leaders in social work are fearful that too much stress will be placed on the sociological, leaving

the client to be seen only in the group and in society. Nothing could be farther from my mind. Equally disturbing to me, however, because of its error too, is the danger of seeing only the "I," the dynamics, the person of the client, somehow vacuumed out from his group and society. I hope the kind of undergraduate program sketched here will assist the student to understand with the social worker that the client has being and dignity and strengths of himself; and that with the sociologist he will see the client in time and place.

College of Notre Dame of Maryland, Baltimore, Maryland

Socialization, Social Status, and The Family Life Educator in Urban Public Agencies

THOMAS LUCIAN BLAIR

In the summer of 1958 Syracuse University sponsored a workshop in family relations bringing together a sociologist, child development specialist, psychiatrist, public agency family life educators, and students from the fields of guidance, teaching, and nursing.[1] One of the major questions raised during the workshop was "In what ways does the socio-cultural status of urban ethnic parents affect the socialization of the child?" It is the purpose of this paper to explore the dependence of socialization practices upon socio-cultural status and to indicate some of the broad implications of socialization theories for the family life educator in urban public agencies.

THE CONCEPT OF SOCIALIZATION

The study of socialization has a long history of interdisciplinary inquiry but only recently has it become the focus of systematic social scientific interest.[2] Early American social philosophers—Giddings,[3] Burgess,[4] Ellwood,[5] and Ross[6]—focused on the feeling or state of being which enhances the individual's ability to participate in a democratic collectivity. Modern socialization theories have developed from empirical investigation of how the new-born individual is molded into a social being and how social beings accomplish the task of taking on various roles

[1] The author has been a member of the workshop faculty in 1958 and 1959 and has taught "The Family" at the Chautauqua Center, New York. He is indebted to his workshop colleagues Dr. Elizabeth Manwell and Dr. William Knoff for many valuable insights.

[2] Irvin L. Child, "Socialization," Gardner Lindzey (ed.), *Handbook of Social Psychology,* (Cambridge: Addison-Wesley Publishing Co., 1954), p. 655.

[3] F. H. Giddings, *Theory of Socialization,* (New York: Macmillan Co., 1897), p. 2. See also Idem., *Studies in the Theory of Human Society,* (New York: Macmillan Co., 1922), pp. 278-90.

[4] E. W. Burgess, *The Function of Socialization in Social Evolution,* (Chicago: University of Chicago Press, 1916), p. 2.

[5] C. A. Ellwood, *Christianity and Social Sciences,* (New York: Macmillan Co., 1923), p. 65.

[6] E. A. Ross, *Principles of Sociology,* (New York: Appleton-Century-Crofts, 1938), p. 471.

in a society. These theories have been influenced by contributions from the social and psychological sciences. Sociologists have approached socialization as a process by which individuals internalize and approximate the expectations of significant others. Anthropologists have indicated that socialization is the process by which culture is transmitted, and is a means of producing conformity to the personality characteristics considered desirable by a social group; in addition, they have explored the ways in which socialization varies from culture to culture. Psychiatry has contributed specific hypotheses about the influences of socialization on personality; and psychologists have traced the early processes of socialization by studies of infant and child behavior. Social psychologists, following Piaget,[7] James,[8] Cooley,[9] and G. H. Mead,[10] have viewed socialization as a process involving the emergence and gradual development of the self or ego through interaction with others.

Modern socialization theories are inter-disciplinary, i.e., they tend to take into account a total interactive situation involving a number of social, cultural, and personality variables. Thus, socialization theory and research are a common meeting ground for all the sciences dealing with man and a useful source of new insights for the family life educator working with contemporary family problems.

SOCIALIZATION AND SOCIO-CULTURAL STATUS

The family is the primary unit of socialization. Family members are actors in a system of relationships within a specific social, cultural, and personality context. In daily life—in ritual and routine, in work and play—the child and the family act out ways of life common among "families like themselves", i.e., families in the same social status group. In America, four major social mechanisms for ascribing status are: social class, ethnic, religious, and color-caste membership. The socialization practices of a given family reflect the life chances and patterns of expecta-

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[7] J. Piaget, *The Moral Judgment of The Child,* (New York: Harcourt, Brace and Co., 1932) and Idem., *The Child's Conception of Physical Causality,* (New York: Harcourt, Brace and Co., 1930).

[8] W. James, *Principles of Psychology,* (New York: Holt Co., 1890).

[9] Charles H. Cooley, *Human Nature and the Social Order,* (New York: Scribner, 1902) and *Social Organization,* (New York: Scribner, 1912).

[10] G. H. Mead, *Mind, Self, and Society,* C. W. Morris (ed.) (Chicago: University of Chicago Press, 1934).

tions shared by families occupying a similar social status.[11] What is expected of the child and how he is trained to take membership in the group will depend on the life conditions, experiences, and rewards which each status group is allowed to or expects to attain in society.[12]

Recent data, summarized by Duvall,[13] on differential concepts of parenthood held by "developmental" and "traditional" parents indicate that the social and cultural status of parents is a conditioning factor in the socialization of children. In contrast to the "developmental" parent who emphasizes the development of the person rather than any specific form or type of behavior, the "traditional" parent tends to reflect older, previously accepted ideologies and emphasizes specific behavioral conformities. For example, the "traditional" parent tends to regard children as the inevitable price of sex relations, to discipline children severely and early, to expect that the child will not finish high school, to fear authority, and to reject parents' literature.[14] Who are the "traditional" parents? They are found most frequently among unskilled or semi-skilled workers of foreign-born, or Negro, or non-Protestant background, living in poorer neighborhoods and having low levels of health, education, and living conditions. Duvall concludes, "There are strong indications that developmental attitudes are more frequent among family members with the advantages of education and the privileges of middle social class status than they are among less well educated and less privileged men and women."[15] In addition the operation of social discrimination and residential segregation serve to isolate the

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[11] A. Davis and R. Havighurst, "Social Class and Color Differences in Child Rearing," *American Sociological Review*, II, (December 1946), 698-710. See also A. Davis, *Social Class Influences Upon Learning*, (Cambridge: Harvard University Press, 1948), and A. Davis, "Socio-Economic Influences Upon Children's Learning," *School Life*, XXXIII, No. 6, (March, 1951), 87-94.

[12] M. Hill, "Research on the Negro Family," *Marriages and Family Living*, XIX (February 1957), 25-31 and C. Senior, "Research on the Puerto Rican Family in the United States," *Marriage and Family Living*, XIX (February 1957), 32-38.

[13] E. M. Duvall, *Family Development*, (Chicago: J. B. Lippincott, 1957), Chapter III, "Changing Patterns in Child Rearing."

[14] E. M. Duvall, "Conceptions of Parenthood," *American Journal of Sociology*, LII (November 1946) and R. A. Elder, "Traditional and Developmental Conceptions of Fatherhood," *Marriage and Family Living*, XI (Summer 1949).

[15] E. M. Duvall, *op. cit.*, p. 57.

working class ethnic family and cripple the imagination and aspiration of its members.[16]

THE FAMILY LIFE EDUCATOR IN PUBLIC AGENCIES

The data on the relationship between socialization and social status have obvious implications for family life educators in public agencies whose clients include large numbers of working class ethnic families. In meeting the problem of these families the family life educator too often proceeds to diagnose and prescribe, using culturally biased instruments, in terms of an idealized middle class family standard rather than exploring the roots of the behavior in the socio-cultural milieu. There are a variety of family types in America; the middle-class urban Protestant family is only one type and hence not an adequate basis for universal application. From a scientific point of view, generalizations about "the American family" cannot be made. To understand the socialization of children in American families we must ask "A child in a family of what social class, in what cultural environment?" The adequate resolution of a family's difficulties requires not only possession of basic social case work skills but a deeper understanding of the dependence of family behavior, and hence, the type and frequency of family problems, on socio-cultural status.[17]

The utility of family life education as an applied science depends on the ability of its practitioners to develop techniques of diagnosis and evaluation based on sound knowledge of families as systems of relations within specific social, cultural, and personality contexts.[18] As agency personnel know more about what a family's behavior means in its own milieu they will be better able to suggest alternative behavior patterns somewhat more sophisticated than mere adherence to an idealized middle class pattern.

Some progress toward establishing family education in public agencies as an applied science might be made if the personnel:

(a) Continued their education beyond job requirements;

(b) Utilized concepts and techniques from many disciplines;

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[16] A. Davis and R. Havighurst, "Social Class and Color Differences in Child Rearing," *American Sociological Review,* II (December 1946), 698-710; and A. Davis, *op. cit.* and A. Davis, *op. cit.*

[17] M. Hill, *op. cit.;* C. Senior, *op. cit.;* D. Reisman, "Recreation and the Recreationist," *Marriage and Family Living,* XVI (February 1954), 21-26.

[18] J. P. Spiegel, "New Perspectives in the Study of the Family," *Marriage and Family Living,* XVI (February 1954).

(c) Re-examined their own personal interests and institutional goals;
(d) Modified culturally-biased diagnostic techniques;
(e) Knew more about the communities in which their clients live;
(f) Attempted some systematic research with clients;[19] and
(g) Periodically evaluated the effects of their work.

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[19] M. Deutsch and L. Solomon, "Some Methodological Suggestions for Research in a Family Counseling Setting," *Marriage and Family Living*, XX (February 1958), 21-26.

Anxiety: Common Ground for Psychology and Sociology

VINCENT M. MURPHY

Paper read at the Twenty-Second Annual Convention of the American Catholic Sociological Society, Fordham University, New York City, New York, August 31-September 2, 1960.

I must confess that as I enter this *Symposium on Anxiety,* I am not altogether free myself of the symptoms to which we are turning our attention. You see, I feel a little like an interloper in a strange land, part of a Psychological Diaspora in the alien land of the sociologist.

I do not want, however, to maintain what might appear to be ghetto behavior and have given some thought to selecting some device to indicate to you that I will make all efforts to integrate myself into this new society. At the moment, I am almost tempted to announce that as a symbol of my good faith, I will adopt Dr. Curtis' new text for my own psychology department.

Second thoughts, however, have tempered that rash step, and I will instead circumvent the problem by denying its existence. For what I view today is not difference, but similarity—even identity of interest—in a problem that concerns both our disciplines. For, under different aspects, anxiety does concern us both. On the one hand, it is a problem for the individual and the clinician. On the other, as a phenomenon, it seems clear that it seems to be affected by the individual's social environment.

Let me be more explicit. In a recent study at Canisius College, one of the variables considered was the score obtained by a group of Freshmen on Taylor's Manifest Anxiety Scale. It developed in the earlier stages of the investigation that the score achieved by this Catholic group was significantly higher than that achieved by the original standardization group. For the psychologist, this difference in score meant that a greater number of his students evidenced behavior which might cause concern. He had reason to check the applicability of the scale to his particular group. Then, if this score was actually meaningful, there was cause for alerting counselors to possible difficulties.

To the sociologist the same difference in scores, I would imagine, would raise other questions. You might be interested

in the social origins of the two groups, perhaps in the social structure of the schools concerned, or perhaps in the changes in general anxiety level over the eight or ten years since the test was first standardized.

To be sure the question raised, for our purposes here, has little meaning as a specific problem. It does, however, stress our common interest in the phenomenon itself; and it does suggest the ground for the cooperation of our two disciplines in meeting common concerns. It is with this in mind that I should like to make some comment about some work that has been done at Canisius College, not so much because the tentative results are meaningful in themselves, but rather because they may suggest further avenues for our cooperation in the study of anxiety and its correlates.

Of course, when I speak of anxiety, I am to some extent setting forth into uncharted waters; and I could, consequently, cause a great deal of confusion by talking about one thing while you understood me to be talking about something else. To avoid misunderstanding I will take refuge in that investigator's, "Deus ex machina," the operational definition. I'll even go further and say that what I'm talking about as anxiety is simply whatever it is that is measured by Taylor's Manifest Anxiety Scale.

Perhaps, I would prefer to utilize Harry Stack Sullivan's characterization of anxiety as a feeling similar to the feeling one has when he has been hit upon the head. The very simplicity of that definition scares the test maker and frustrates the passion for measurement so characteristic of my field. Similarly, I might be hurting the feelings of certain of my behaviorist colleagues who would want it to be considered simply as a kind of an avoidance response. Finally, I doubt that my definition will please my more physiologically oriented friends who would rather describe it in terms of glandular secretions, pulse rate, electrical potentials, and the like.

Rather with Taylor, my definition is rooted in Cameron's treatment. He seems to view it as rather a truncated emotional response made manifest in a number of outward symptoms. The Taylor Scale lists fifty of these symptoms and individuals taking the test indicate whether or not they evidence the behavior in question. I think you will get the flower of the instrument as I cite several of the items: "I am easily embarrassed," "I cry easily," "I certainly feel useless at times," "I am often sick to my stomach," "I have nightmares every few nights."

It was hypothesized in the study in question that individuals who were not meeting what they conceived to be their ideals of behavior would evidence behavior of the type listed above.

In order to determine what discrepancies might exist between actual and desired behavior, it was decided to define more precisely the areas of behavior to be investigated.

Since the group to be studied was composed of college students, faculty members and college administrative officers cooperated in compiling a list of things that students in a college might be expected to do as part of their job as students. In effect, what was sought was a "job description of the student." It is apparent, I think, that this "job description" has certain points of similarity with the "role" of the student.

The descriptions provided in the listing were then arranged in juxtaposition to a temporal scale which would allow an individual to indicate the frequency with which the description might fit him under varying conditions. Thus, next to a statement such as "engages in class discussion" a student could indicate whether he did so "never," "very seldom," "seldom," "sometimes," "often," "very often," or "almost always." A similar arrangement was developed for a total of seventy-five descriptions.

The descriptions themselves were grouped into four areas as they pertained to behavior: a) In Classwork; b) In College Activities Outside the Classroom; c) In Home Life and Study; and d) In Off-Campus Intellectual and Cultural Activities.

On a single occasion, students in Freshman year (N-250) completed this rating scale (which was called the "College Performance Scale") under two sets of instructions. The first time they were asked to describe themselves as they actually were. The second instructions called for them to describe themselves as they would if they were actually performing in the manner in which they really wanted to meet the demands of college life. On this same occasion the student completed the Taylor Scale.

From the double administration of the "College Performance Scale," three scores were available. The first was a measure of the individuals perception of his level of performance, which might be called his *actual* self concept. The second was an estimate of what could be considered a kind of self ideal, and which was, therefore, titled as "self ideal." The third score was a difference score between the actual and ideal scores and was titled "Self-Ideal Discrepancy."

Part scores for each of these general measures were obtainable. Thus, it was possible to get an estimate of one's actual self concept in classroom behavior, home life, etc., and his ideal and discrepancy with regard to each.

The relationship between actual self concept, self ideal, and Ideal-Actual Discrepancy, and anxiety level was ascertained by computing the average M.A.S. score for the individuals comprising the upper and lower thirds on each of the various continua and submitting these averages to a T-test of significance. The following table summarizes the results of our study.

SUMMARY TABLE

TAYLOR M. A. S. SCORES[1]

	Upper Third	*Lower Third*	*Difference*	*T*
1. Self Concept				
A) In Class	16.06	18.06	2.00	1.69
B) Outside Class	15.57	18.63	3.03	2.57**
C) Home	14.87	18.50	3.63	3.42***
D) Intellectual & Cultural Life	14.35	17.52	.17	.14
E) Total	16.25	18.99	2.74	2.40**
2. Self Ideal				
A) In Class	17.14	16.62	.52	.46
B) Outside Class	18.38	16.40	1.98	1.72
C) Home	16.34	16.07	.27	.25
D) Intellectual & Cultural Life	18.10	15.38	2.72	2.21*
E) Total	17.90	16.45	1.45	1.18
3. Actual-Ideal Discrepancy				
A) In Class	18.72	15.65	3.07	2.49**
B) Outside Class	18.67	16.07	2.60	2.36*
C) Home	18.72	14.50	4.44	4.00***
D) Intellectual & Cultural Life	17.68	16.27	1.41	1.25
E) Total	18.86	14.76	4.10	3.83***

* Significant at .05 level
** Significant at .02 level
*** Significant at .01 level

It is interesting to note that as expected those students displaying the highest discrepancies between their ideal and actually perceived level of performance also exhibit significantly more marked anxiety. It is also interesting to note that anxiety is not necessarily related to having high ideals, but rather it is more

[1] Mean Taylor Manifest Anxiety Scale Scores obtained by individuals comprising upper third and lower third of distribution of scores on measure of 1) Self Concept 2) Self Ideal and 3) Discrepancy between actually perceived and ideal self, with reference to school activities.

closely related to having a low impression of one's performance. The implications of this latter point would be of some importance to the clinician, pointing for therapy to change in behavior rather than to the goals of behavior.

From a theoretical standpoint, the results presented would appear to be consistent with a number of current formulations of the genesis of anxiety.

The fact that anxiety seems to be related to the discrepancy between actual behavior and an ideal of behavior, set up perhaps, by a social convention; and seems to be, in addition, a product of what the individual *perceives* as both the actuality and the ideal, is not at variance with the Freudian view. For if the ideals of individuals are in anyway societally determined, then it could be argued that they are to some degree manifestations of the superego, itself the outgrowth of the demands and prohibitions of parents, teachers, superiors, etc.—or in short—society. If actual behavior is such as to earn the disapproval of the superego, there exists one of the danger situations to which the ego would be expected to react with anxiety.

More behavioristically, it can be conceived as an upset state of the organism, attempting to escape the noxious consequences which it associates with failure to meet an ideal set or shared by society.

In terms of more recent formulations, the results are not inconsistent with the Rogerian view which leans for its explanation upon Hogan's theoretic development. Rogers proposes that "any experience which is inconsistent with the organization of self may be perceived as a threat . . ." Hogan views anxiety in terms of defense against threat. Threat occurs when experiences are perceived or anticipated as incongruent with the structure of the self; and anxiety is the effective response to threat. In the present instance, marked discrepancy between the perceived self and the ideal self is, in effect, testimony to the incongruity of aspects of the self structure. A threat to organization exists and anxiety manifests itself.

In all these formulations of the genesis of anxiety, societal influence can be conceived as playing a contributing role. In general formulation two states of affairs appear to be related to anxiety. First, if one's performance as seen by himself seems to be lower than that seen by his colleagues, anxiety is more strongly manifested. Secondly, if one's performance is markedly differ-

ent from his *ideal* of performance, again there appears to be greater probability of the manifestation of anxiety symptoms.

In the first case, the individual's social environment has direct bearing. Others set the norm, so that whether the individual realizes it or not, when he falls below that norm, greater anxiety is evidenced. For accuracy's sake, however, it must be acknowledged that the observed relationship might not be a causal one. Nevertheless, it does exist.

As for the relationship with the self-ideal or the self-structure, again societal influences would seem to play a part. Admittedly, the self ideal might be rooted in some transcendent value, but the fact remains that it is a value shared by others. This sharing of the ideal by others in turn allows for the possibility of conflict between an individual's behavior and something which is prized by his milieu.

Even when the conflict appears to be within the structure of the individual's self, the influence of society cannot be discounted. Take, for example, the statement by Stem, Stein, and Bloom with relationship of the self image, "The individual in the course of his development is exposed to a variety of pressures from his environment, and he learns how to adjust or adapt himself to these pressures or press. Since he behaves in a social environment, he is exposed to the reactions of others, and by implication, their evaluation of his behavior. Their evaluations serve as a 'feed-back' on the basis of which the individual not only may alter his behavior or reinforce it, *but also* develop a picture of himself." Thus, this picture one has of himself is influenced by or, at least, related to societal variables.

If the social pressures or variables can be considered to be related to both the self image and anxiety, the specific results of the study take on an even more interesting meaning. Consideration of the specific results reveals, for instance, that not all discrepancies between ideal and actually perceived behavior are equally related to anxiety.

In the present instance, students who failed to meet their ideals in home life and study showed significant anxiety increases over that of their colleagues. School and campus centered activities were less significantly related to anxiety; and there seemed to be no significant relationship between the discrepancy in Intellectual and Cultural ideal and actual performance and anxiety. Evidently, then, anxiety does not occur equally in all cases where there exists a discrepancy between ideal and actual behavior.

The subjects in the present study were drawn from an urban, non-resident college. Students came mainly from a community which is highly industrial, and their number included few who could be considered in the higher socio-economic classifications. Their particular society may not have placed great stress upon intellectual and cultural activities, and as a result, the noted lack of relation with anxiety might be considered as a measure of the importance the group attaches to some ideal. Similarly, the students involved in the study returned every day to a home in which a college student was not a usual thing. In fact, college itself may have generated attitudes or behavior which placed the student at variance with parental ideals. It is interesting to conjecture how important discrepancies between actual performance and ideal performance at home would be in an institution which was primarily a boarding school.

It is this last point which may have bearing for sociological investigation. Just as differences may exist between colleges in the values students attach to certain behaviors, so too, members of other communities or groups may stress differing values. It is also possible that the groups themselves may not be consciously aware of the particular values they uphold. It is submitted that the understanding of particular societies, institutions, or ethnic groups might be advanced by employment of techniques similar to that reported in the present study. That is, the presence of anxiety may be an indication of value.

Perhaps a definition of role might be obtained which would sample a group's working behavior (e.g. chances for advancement), home life (home conveniences, furniture, housing accommodations, and, perhaps, interpersonal relations), social activities, church affiliation, civic life, etc. Then members of this group could be studied to see: 1) how they saw themselves performing these activities; and 2) how they wanted to behave in these regards. If a measure of anxiety were then obtained for members of the group, it would be possible to isolate those particular activities with which the group is concerned by noting which discrepancies were anxiety related.

Would, for instance, members of a Negro group be plagued with anxiety because of discrepancies between their ideals of economic advancement and their actual progress? Would they be different in this respect from the junior executive seeking stature in some commercial or industrial firm? Or indeed, would goals be lower for one group rather than the other, with a con-

sequent closing of the gap between actual and ideal achievement? Or, would the gap be the same for both, but for one group would continued frustration in meeting the goal reduce the meaningfulness of the ideal?

Perhaps, to return to a comment made earlier in this paper, it is possible that the noted difference level in anxiety between Catholic and non-Catholic college students may stem from their valuing behavior standards which are unshared by the others. With more or higher values to seek, they may be more exposed to the symptoms of anxiety.

What I suggest, then, is something which is actually being done by Professor Glass in his study. Simply, it is to use anxiety as a dependent variable, to provide greater insight into the milieux in which it is generated.

For more than a half century anxiety has been a matter of concern to the psychologist. Attempts have been made to analyze it, other attempts have been made to cure it. Arguments have left still as a moot point, whether it is good or bad.

It is my hope that we can prescind from its goodness or badness and see in it the ontological good of something which has existence. Then, we can capitalize upon the fact of its existence to gain greater knowledge of other phenomena which we may find to be related to *Anxiety.*

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Social Stratification and Juvenile Delinquency

WILLIAM BATES, Ph.D.

Paper read at the Twenty-First Annual Convention of the American Catholic Sociological Society, Mundelein College, Chicago, Illinois, August 31-September 2, 1960.

Any discipline which hopes to progress must make its work cumulative. That is, one piece of research must build upon another, one theoretical formulation must take into account the theory which went before it. More than this, these researches and theories must not only take into account the developments with their own narrow area of specialization in a discipline, but must also consider relevant developments in related fields in the same and other disciplines.

Unfortunately, much of the sociological research in delinquency seems to have ignored those works in other areas of sociology which could contribute much to a better insight into the societal roots of delinquent behavior. One specified area, historically conceptualized by European sociologists and well-researched for more than two decades by Americans, which seems quite pertinent to research and theory in delinquency, is the field of social stratification and differentiation.

A little more than a generation ago, one father of European sociology, M. Weber, suggested that it was necessary to distinguish various aspects of the stratification system in a society. Specifically, he suggested that at least three dimensions would have to be considered: The dimension pertinent to wealth, which he termed the class system; the dimension pertinent to prestige or honor, which he termed the status system; and the dimension of power, which he termed the party system.[1]

For many years now, American sociologists have studied the stratification of our own society, and have indicated that several dimensions must be distinguished. For example, Davis and Kahl found in a factor analysis of 19 variables considered important in stratification research that the data showed two factors, one consisting of education, occupation and similar variables, the

[1] Max Weber, *Essays in Sociological Theory,* translated by H. H. Gerth and C. W. Mills, (Routledge and Kegan Paul, London, 1948). Pp. 180-195.

other containing certain ecological measures and the status of the parents.[2]

In a fascinating series of studies, Professor Shevky and his students, Marilyn Williams and Wendell Bell, have shown quite clearly that many different types of behavior and expressions of attitudes are related to the position one has in one of three relatively distinct hierarchies as measured by scales developed by these authors.[3] These scales indicate three somewhat separate but interrelated continua upon which neighborhoods can be ranked. These continua are first that of urbanization, a measure which contains weightings for the fertility of women, the relative number of individuals in each living unit, and the number of women in the labor force. Secondly there is the scale of social rank, which includes measures of occupation and education of the people in the tract. Finally there is the scale of segregation which is a measure of high concentration of ethnic minorities in an area.

It can be easily seen that the first factor found by Kahl and Davis is roughly the same aspect of the status system measured by the Shevky-Bell index of social rank. The second factor found by Kahl and Davis seems to be related to the Shevky-Bell index of urbanization.

One might consider that the index of social rank and Davis and Kahl's first factor are roughly what Max Weber was trying to identify by his term "class system," the index of urbanization and Kahl and Davis' second factor may well be measures of what Weber was suggesting by his term "status" or "prestige system."

Since the inception of research by the Chicago school in the ecology of the city, it has been shown repeatedly that juvenile delinquency is highly associated with the indices of poverty. The slum areas were shown over and over again to be the areas with most of the delinquency.[4] But this research, and that of others

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[2] J. A. Kahl and J. A. Davis, "A Comparison of Indices of Socio-Economic Status," *American Sociological Review, XX,* (June 1955), 317-325.

[3] Eshref Shevky and Marilyn Williams, *The Social Areas of Los Angeles: Analysis and Typology,* (Berkeley and Los Angeles: University of California Press, 1949); and Eshref Shevky and Wendell Bell, *Social Areal Analysis: Theory, Illustrative Application, and Computational Procedures,* (Stanford: Stanford University Press, 1955).

[4] Clifford R. Shaw and Henry D. McKay, *Juvenile Delinquency and Urban Areas,* (Chicago: University of Chicago Press, 1929).

such as the recent work of Lander,[5] has also shown that poverty alone is not enough to account for delinquency. It is well known that not all poor or slum areas are areas of heavy delinquency.

Putting together this knowledge with the theory and research in stratification, the problem immediately arises: With which aspect of the stratification system is delinquency specifically associated?

For this reason, in a larger study of delinquency which has been completed but not yet reported, an attempt was made to answer this question. Taking the leads indicated by the work of Kahl and Davis, it was suggested that juvenile delinquency would be more highly associated with substandard housing, homes overcrowded, and negatively, with homes owner-occupied, and with the Shevky-Bell index of urbanization, that it would be with the index of social rank of the Shevky-Bell scales, and occupation and education.

This was hypothesized because occupation and education indicate that part of the American social system which is more or less open. Education is more open to anyone who has been indoctrinated with the goals which orient one to education than most other aspects of the achievement ladder. Occupation, especially the free professions, such as law, medicine and teaching, is also relatively open even to those from ethnic or familial backgrounds not highly valued in American society.

But the American society has quite definite barriers toward specific groups in terms of where they may live and what type of social participation is allowed them. These groups are allowed but little educational and occupational achievement. They are not allowed the fruits of these achievements in terms of ability to purchase access to the more prestigeful housing areas, prestigeful recreations, and so forth. In other words, although members of these groups obtain a relatively high place in our achievement or class pyramid, they are denied a place in our status pyramid.

THE DATA

In order to make a first approximation for the testing of this suggested relationship between the stratification of our society and delinquency, a general hypothesis could be stated as follows:

[5] Bernard Lander, *Toward An Understanding of Juvenile Delinquency*, (New York: Columbia University Press, 1954).

> Juvenile delinquency is more highly related to the access which a group has to the status hierarchy of society than it is to the access which they have to the achievement hierarchy.

This hypothesis was partially suggested by the material developed in the previous pages, and partially suggested by the social psychological idea that simple lack does not develop discontent, but rather relative deprivation; that is, inability to obtain what one considers rightly one's own. But out of consideration of the problem of length in this paper, this aspect of the argument will not be developed here.

In order to test this general hypothesis, certain specific hypotheses were formulated. These were as follows:

> 1. Juvenile delinquency will be more highly correlated within index of urbanization than with the index of social rank; and on second order partials this difference will increase, with the index of urbanization becoming higher and the index of social rank becoming lower.
> 2. Juvenile delinquency will be more highly correlated with substandard housing, homes overcrowded, and negatively, with homes owner-occupied than it is with the rental value of the property or the educational level.

Since there is one group in our society which is more rejected from the status pyramid, namely the Negro group, it was also hypothesized that:

> 3. There would be a statistically significant correlation between percent non-white and juvenile delinquency, and that this correlation would decrease when one controlled on the index of urbanization, but it will still remain significant.

To test these hypotheses, the records of the juvenile bureau of the St. Louis Police Department were examined for the year 1957. In St. Louis, all individuals under the age of seventeen contacted by the police department for violations of law must be referred to the juvenile bureau. This bureau makes a record of each such contact which contains the name, age, address and offense, and other background information which seems pertinent. If the offense is serious enough to require further investigation or action, a more complete report is made of the action,

and this includes material on the family background of the offender. Since these data are closer to the offense than juvenile court data, they should be a better index of delinquency than court data are, according to the criteria for criminal indices given by Sellin.[6]

These records contain the accounts of youngsters against whom offenses have been committed such as children whose parents have criminally neglected them. Cases of this type have been eliminated from the study. Unduplicated counts of the total number of delinquent youths in each census tract were obtained. This number was divided by the number of children in the tract between the ages of five and fifteen as given in the tract statistics for the 1950 census and projected by simple linear projections to 1957. This gave the unduplicated rate of delinquency for each tract.

The Shevky-Bell indices for social rank and urbanization had already been prepared by the St. Louis Metropolitan Survey for the years 1940, 1950 and 1955. These were also projected to 1957. The other data were simply taken from the census material for St. Louis and projected from 1950 to 1957.

The following results were obtained for the specific hypotheses:

1. Juvenile delinquency is correlated with the index of social rank —.31; with the index of urbanization .31. That is, of course, not what was predicted. On partial correlation, the index of urbanization is correlated with delinquency .36, holding the social rank constant. Delinquency is correlated with social rank —.35, holding urbanization constant.

In other words, the two indices which were to test the differential effect of the two aspects of the American stratification system did not prove to be significantly different. Although they moved in the predicted direction on partial correlation, this was not enough to make the differences in the correlations significant. The two indices were not shown to distinguish two aspects of American stratification acting differently in the production of delinquency.

2. When the relationship between delinquency and the other indices mentioned in hypothesis two were computed, the results in Table I were obtained. This shows that the three indices hy-

[6] Thorsten Sellin, "The Basis of a Crime Index," *Journal of Criminal Law and Criminology*, XXI, (September, 1931).

pothesized as being high were high, and the two hypothesized as low were lower. How likely is it that the three correlations predicted to be high and the two predicted as low could have shown up high and low simply by chance? Using the binomial distribution, the probability of predicting this successfully by chance is p .05. In other words, there is less than one chance in twenty that this could have happened by chance. The second hypothesis seems to be substantiated in terms of these data.

TABLE I

ZERO-ORDER CORRELATIONS BETWEEN JUVENILE DELINQUENCY AND SELECTED ECOLOGICAL VARIABLES

1. Substandard Housing	.484
2. Homes Owner—occupied	—.427
3. Overcrowding	.305
4. Median Rentals	—.232
5. Median Years Schooling	—.191

But one might also ask, Are the differences between the correlations given in Table I greater than could have been obtained by chance? The probability that differences between the correlations could have arisen by chance is shown in Table II. This shows clearly that if one takes the usual sociological level of significance, the five-percent level, half of these differences could have occurred by chance.

TABLE II

THE PROBABILITY THAT THE DIFFERENCES BETWEEN THE CORRELATIONS GIVEN IN TABLE I COULD HAVE OCCURRED BY CHANCE

Median Rental and Overcrowding		p	.10
Median Rental and Homes Owner—occupied	.10	p	.05
Median Rental and Substandard Housing	.05	p	.01
Median Years Schooling and Overcrowding		p	.10
Median Years Schooling and Homes Owner-occupied	.05	p	.01
Median Years Schooling and Substandard Housing	.01	p	.001

3. The third hypothesis, that delinquency would be correlated with percent non-white, proved true at a statistically-significant level. The correlation was .340, significant at the .001 level. Partial correlations also showed this relationship to be significant. Controlling on the index of social rank, the correlation between delinquency and non-white was .299; controlling on the index of urbanization, the correlation between delinquency and percent non-white was .265. The second order partial controlling on both urbanization and social rank gave a correlation between delinquency and percent non-white of .241. All of these relations are significant at the .001 level.

It should be evident that percent non-white, although statistically a good predictor of delinquency, cannot be considered a causative factor. Both in Lander's study and the St. Louis data here reported, there were several census tracts high in percent non-white and low in delinquency. One meaningful social-psychological explanation of this fact is the relative-deprivation concept developed above in this paper.

But it should be clearly pointed out that the data presented here do not substantiate the common statement of social scientists that crime and delinquency are high because of the intervening variable of social rank or because of poverty. The correlation between non-white and delinquency does not drop to statistical insignificance with this type of statistical control. These data would seem to indicate that the provision of better education and job-opportunities will not do much to lessen the Negro delinquency rate as long as they are kept in a socially-subordinate position.

SUMMARY AND CONCLUSIONS

The research here reported has attempted to show how different aspects of the stratification system of American society are related to delinquent behavior. Specifically, certain measures of these two aspects of social stratification have been shown to be related to delinquency in different fashions.

1. The Shevky-Bell scales of urbanization and social rank were hypothesized to be correlated with delinquency with the index of urbanization as the independently related variable and the index of social rank being related to delinquency chiefly through its correlation to the index of urbanization.

On test this hypothesis was not substantiated. On zero-order correlation, these two variables had exactly the same correlations with delinquency. On partial correlation, urbanization increased and social rank decreased, as predicted, but to such a slight extent as to be essentially a negative finding. This study does not substantiate the contention that the Shevky-Bell indices of social rank and urbanization differentiate different aspects of the stratification system that affect delinquency in different fashions. Both measures predict delinquency equally well.

2. Kahl and Davis showed that substandard housing, homes overcrowded, and homes owner-occupied formed

one cluster of elements in the American stratification system; and rental values of the property and education were part of a different cluster. It was hypothesized that the former cluster of variables would prove more correlated with delinquency than the latter.

This hypothesis was substantiated. The former three variables all were more highly correlated with delinquency than the latter. The probability of this occurring by chance was less than .05. In addition, many of the paired differences were in themselves statistically-significant. Hence this clearly shows that the aspect of the stratification system indicated by the first cluster of elements found by Kahl and Davis is more important for understanding and predicting delinquency than the latter.

The basic theoretical argument of this paper was that inability to achieve prestige even when achieving occupational success, in other words the denial of status when class-position is achieved, is a fundamentally important element in predicting delinquency. So it was hypothesized that the group in our society which is pre-eminently denied status will be the group with the highest delinquency rate, and the presence of this group will be the best predicting variable for delinquency.

3. Percent non-white was hypothesized as being highly correlated with delinquency. It was further hypothesized that this correlation would not drop on partial correlational analysis.

These hypotheses were substantiated. Delinquency was correlated with percent non-white to a statistically significant extent. Furthermore, even when partial correlations were done with the two Shevky-Bell variables, the correlation with delinquency dropped very slightly, and was still statistically significant.

The authors would like to conclude this paper by urging others to take into account the progress made in stratification theory in the devising of measures for helping to understand delinquency. Simple indices of poverty are not enough. The researcher must experiment with those variables found to be linked with different aspects of the stratification system in order to clarify the operation of this system, not only for understanding delinquency but basically for understanding society itself and how it operates.

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Socio-Economic Background and Religious Knowledge of Catholic College Students

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Paper read at the Twenty-Second Annual Convention of the American Catholic Sociological Society, Fordham University, New York City, New York, August 31-September 2, 1960.

INTRODUCTION

Adherents to various religious creeds are always discernible through their attempts to live up to the obligations of their particular form of belief. This living of the faith might mean following certain commands or precepts or teachings which spring from beliefs which are taught, or it might mean a general effort to do what is right and to avoid what is wrong in accordance with certain self-established norms of conduct. As might be expected, the achievement of each individual in this regard amounts to a unique performance which finds a range extending from the near perfect to that of gross neglect. How an individual lives his religious life delineates clearly a very specific aspect of his personality called "Religious Attitude."

Sociologists can find for themselves a field day in their encounters with the amazing variations of religious attitude that exist in a community, but at the same time, they find themselves face to face with tantalizing challenges that spring from that diversity. Special difficulties arise, for instance, from the dimension of communication, for religious attitudes can find expression in words only with difficulty. When that communication enters the area of behavior, the problems are multiplied in proportion to the number of imperated acts of the mind and body that are needed, and in accordance with the multiplicity of social relationships that are discovered or with the meaning attached to social approval. Religious attitudes at best are a subtle and much-internalized aspect of personality.

OUR APPROACH

A reliable investigation of religious attitudes then would seem to issue from concentration upon special dimensions of it. We have chosen that aspect called "Religious Knowledge." Our reasons seem to be patent: (1) Knowledge is a relatively easy dimension to verbalize and therefore to reproduce. (2) In its overt form, it lends itself to objective measurement, and hence lessens the element of unreliability which might be present in the case of those who would rather appear what they really are not. (3) Since our sampling has been derived from a Catholic population, we have assurance at the outset that from our population study, there is at least an awareness of an objective demand by the Church that its communicants make accurate acquaintance with objective teachings and practices which in their own right can also be measured.

RELIGIOUS DIFFERS FROM SECULAR KNOWLEDGE

There is another purification of our "statement of the problem" which we wish to make before launching into the study itself, by pointing out that religious knowledge totally considered, differs in many ways from general secular knowledge which is formally taught in school. Public opinion turns a suspicious eye upon general knowledge which has bloomed from that acre of wisdom known as the school of self-experience, rather than from the well-regulated hot-house of formal education. Yet that same public accepts the fact that religious knowledge can be derived from many sources, be they formal or informal, institutionalized or not, in such a fashion that no one source is looked upon as inferior to another. The center of attention is always, *performance,* in which knowledge plays a secondary, albeit necessary and essential role. Further, length of schooling finds no necessary correlation with possession of religious knowledge, for, a few years in a parochial school may impart far more of it than many years in the released-time programs of public schools. Moreover, the home, the neighborhood, church attendance, personal interest, and self-teaching, may well spell out the essential differences in the gradation of acquired religious knowledge which we can observe through study.

Sociological and psychological studies in the past have informed us that interest in religion is generally affected by sex, parenthood, socio-economic status, by age, by social and resi-

dential mobility, by rural-urban differences, and by marital differences that appear in a comparison of mixed—as opposed to—in-marriages. Now, if interest is affected by the general educational and socio-economic background of the individual, so also is religious knowledge, which is the product of both.

STATEMENT OF THE RESEARCH PROJECT

The present study, therefore, has limited itself to an investigation of THE EFFECTS OF SOCIO-ECONOMIC FACTORS UPON THE RELIGIOUS KNOWLEDGE OF CATHOLIC-COLLEGE STUDENTS. Our objective measurement for possession of religious knowledge has come from the administration of the LeMoyne College Religion Test. This test contains 100 questions, some of which are True-False, some, Multiple-Choice, all, however, dealing with catechetical knowledge of doctrine and practise. It was designed and standardized for students entering a Catholic College, where a certain pre-supposed background of theological knowledge is necessary for pursuance of the College Theology courses. Percentile scores were lumped into two categories, "high" and "low," in which the dividing line was the median.

THE SAMPLE

362 male students and 164 female students, entering a Catholic undergraduate college, all native-born, Caucasian, and under 26 years of age, was our sample. Homogeneity then was fourfold: educational level, place of birth, race, and range of age. These subjects also represented a group of Catholics called "nuclear Catholics" since they come from families which form a solid core among Catholic communicants, inasmuch as they send their children to Catholic institutions of higher learning. However, homogeneity should not be stretched too far, since this sample also represents a good cross-section of the general Catholic population of America today. The *personal data* we collected from each testee was the following: background of immigration (birthplace of parents, and the language spoken in the family circle), ethnic origin, socio-economic status of the family, age of the father, size of the parental family, the type of school attended (parochial, public, or private), the size of the home community, residency during the academic years of College, parental support in paying for College expenses, and levels of personal aspiration in the occupational field.

CONSIDERATION OF THE RESEARCH POINT BY POINT

Two tables present the results of our study by sex. Sex differentials are significant beyond the .01 level, with the female sample scoring considerably higher than the male. We think that this data is significant inasmuch as we are dealing with nuclear Catholics, who by definition possess attitudes and feelings nearest the Church.

A. THE MALE POPULATION

1. Immigration Background

Let us look at Table 1 which summarizes the results of our study for the male population. The first two items of the table refer to the immigration background of the family. Important differences appear, though only one of them (the language spoken at home) is significant beyond the 5 per cent level. In toto we discover that children of *native-born parents* who came from homes where the English language is used as the common language, score higher on religious knowledge than others not in this classification. Then again, *ethnic origin* shows that descendants from the old immigrant stock (from the Irish, English, German and Dutch) score significantly higher than descendants from the new stock (Italian, Polish, etc.), and that those of Irish descent score higher than those of Italian descent.

These findings corroborate other previously made observations stating that the Catholic population, residing for a relatively short time in this country, still exhibits marked ethnic differences. In our sample those whose ancestry reaches farther back in years-of-American-residency, scored higher on the test for Religious knowledge. There seems to be some indication here that not merely parental influence but long family traditions which extend over several generations play important roles in the religious knowledge of teen-agers.

2. Socio-Economic Status

Four of our measuring techniques investigate the possible effects of socio-economic status on the possession of religious knowledge. They are, the occupation of the father, his education, the class identification of the family, and lastly, a composite score which is based upon the combination of the three previous sources of information.

TABLE 1
High scores on religious knowledge by socio-economic factors in a group of 362 male college students

Variable	Cutting point *	Per cent scoring high	t	p
Birthplace of parents	both native born (278)	52.5	1.68	.10
	one or both foreign born (79)	41.8		
Language spoken at home	English (318)	51.9	2.15	.05
	non-English (41)	34.1		
Ethnic origin of the family	old immigrant stock (211)	56.9	2.76	.01
	new immigrant stock (130)	41.5		
	Irish descent (149)	55.0	2.28	.05
	Italian descent (77)	39.0		
Father's occupation	high prestige (169)	52.7	0.91	—
	low prestige (180)	47.8		
Father's education	college and more (127)	56.7	1.81	.10
	high school and less (227)	46.7		
Class identification of the family	middle class (235)	53.6	2.31	.05
	working class (62)	37.1		
Composite SES score	high (162)	53.7	1.28	—
	low (186)	46.8		
Age of father	50 and below (180)	48.9	0.37	—
	51 and over (165)	50.9		
Size of parental family	3 and less children (237)	45.6	2.34	.02
	4 and more children (121)	58.7		
High school attended	parochial (228)	55.7	2.83	.01
	public (134)	40.3		
Size of home community	large (144)	52.8	0.91	—
	small (215)	47.9		
Subject's residence during academic year	with parents (186)	48.9	0.93	—
	dormitories, off-campus housing (165)	53.9		
College expenses paid	by parents (197)	53.9	2.00	.05
	from other sources (112)	42.0		
Levels of occupational aspiration	high (158)	44.9	1.70	.10
	low (204)	53.9		

* N is given in parenthesis Mean = 49.9 Median = 52.4

Table 1 demonstrates that all four measures yield higher scores for students of a higher socio-economic status. However, statistically the difference is significant *only* in the case of class identification where students from the "middle class" perform better than those from the working class.

Two explanations might be given for these findings: (1) it seems that some, though not all aspects of socio-economic status find correlation with religious knowledge, and while the father's occupation is irrelevant in this respect, the father's education is not; class identification though is definitely significant; (2) it should be remembered that a person who identifies himself with a social class expresses in that identification a certain value orientation. Our results suggest that *religious values* constitute another *differential* between *middle* and *working class* identification. We think this last point is important and worthy of further study.

3. Father's Age, Size of Family, and High School Education of the Testee

Concerning the other variables of our table, the *age of the father* does *not* differentiate in the possession of religious knowledge. However, the *size of* the *family* finds significant correlation with the possession of religious knowledge in that children of *larger families* tend to score higher than children of smaller families. One's *High School Education* is equally significant since, as might be expected, *parochial school* products score *higher* than those from public schools. The *parochial school* then from our study becomes emphatically *important* for the *dissemination of religious knowledge.* This conclusion gathers even greater force, when we consider that in our sample of "nuclear Catholics," those who attended a public High School did so only because no parochial school was available in their community.

4. Size of Home Community and Student Residency

The size of one's *home community* and the student's *residency* during the academic year find *no correlation* with performance on our test. Students from large cities (most of our sample belonged to Greater New York) have scores rather *similar* to those of students from smaller communities; and out-of-town students, who were sent away from home to attend a Catholic College, perform on about the *same level* as local students for whom attendance at College might have been a matter of convenience.

5. Payment of College Expenses, Level of Career Aspiration

As for the last two measures of our table, we discover that students whose parents pay more than half of their college expenses score higher than students whose college expenses are paid from other sources than parental help, such as, from scholarship funds, or from their own earnings. On the other hand, the level of *aspiration* that the student entertains concerning his future career is important in one sense, but not a significant correlate in our study. Those two items seem to indicate that subjects who have strong motivation to "get ahead" in the status system of secular society are likely to fall into the lower brackets of religious knowledge.

Summary For The Male Sample

Altogether then, it appears that *religious knowledge* of college *boys* is *significantly correlated* with *six socio-economic factors,* i.e.,

Length of American ancestry
Ethnic background
Middle-class identification
The size of the family
The type of high school attended
Parental support received during residency at College

A conclusion which we might tentatively form is the following, that, of the manifold sources of religious knowledge, those which originate from one's family background are evidently more important for college boys than their own personal interest or their efforts at self-teaching.

B. The Female Population

This conclusion is further corroborated when we consider the results of our female sample. Table 2, which summarizes the test achievements of college girls, is conspicuous by reason of its *negative* results; not one of the variables which we measured yields differences significant on the .10 level or better.

To understand this performance, it is worth our while to make comparisons with some of the factors which were significant for the college boys. For example, the factor of *socio-economic status* as well as *parents' contribution* to college expenses, makes for some differences directionally the same among

TABLE 2
High scores on religious knowledge by socio-economic factors in a group of 164 female college students

Variable	Cutting point *	Per cent scoring high	t	p
Birthplace of parents	both native born (133)	51.1	0.62	—
	one or both foreign born (29)	44.8		
Language spoken at home	English (141)	51.1	0.68	—
	non-English (23)	43.5		
Ethnic origin of the family	old immigrant stock (103)	49.5	0.27	—
	new immigrant stock (58)	51.7		
	Irish descent (66)	51.5	0.01	—
	Italian descent (31)	51.6		
Father's occupation	high prestige (61)	52.5	0.69	—
	low prestige (98)	46.9		
Father's education	college and more (42)	59.5	1.44	—
	high school and less (114)	46.5		
Class identification of the family	middle class (116)	53.4	1.11	—
	working class (19)	36.8		
Composite SES score	high (70)	55.7	1.36	—
	low (85)	44.7		
Age of father	50 and below (98)	52.0	0.47	—
	51 and over (62)	48.2		
Size of parental family	3 and less children (109)	51.5	0.51	—
	4 and more children (55)	47.3		
High school attended	parochial (115)	52.2	0.86	—
				—
	public (49)	44.9		
Size of home community	large (57)	45.6	.082	—
	small (107)	52.3		
Subject's residence during academic year	with parents (91)	52.7	0.52	—
	dormitories, etc. (70)	48.6		
College expenses paid	by parents (103)	46.7	1.25	—
	from other sources (56)	57.1		
Directions of aspiration	marriage (51)	54.9	0.90	—
	career (112)	47.3		

* N is given in parenthesis Mean = 62.9 Median = 69.0

the girls as with the boys, but correlatively with religious knowledge to an insignificant degree. *Ethnic origin,* however, affects the performance of college girls in the opposite direction to that of boys, wherein girls from the new immigrant stock perform slightly better than girls from the old stock. Our female sample scored uniformly high on the test, and religious knowledge in its case seems *not* to be affected by a socio-economic background.

When interpreting the test achievements of our female sample, one must not forget that proportionally fewer girls go to college than boys. In the greater selectivity that takes place among females before entrance into College, scholastic ability and very likely religious interest play important roles. From these points of view then the female subjects represent a more selective group than the males. Furthermore, we should recall previous studies dealing with college students in which it has been stated that females are more interested in reading than males, and in particular, more interested in reading about religious matters than males. Thus, if we intend to explain the vastly different performance scale of the sexes, we might conclude that our female sample has a greater personal interest in religion, and this in turn tends to eliminate the significant isolated effect of socio-economic factors upon their religious knowledge.

Final Summary

A final summary of our findings must therefore emphasize the important role which socio-economic factors play in the acquisition of religious knowledge for college boys, while apparently there is no such effect upon the religious knowledge of college girls.

Two further questions come to mind which cannot find an answer in this paper, but which, we think, are worthy of future research. They are:

(1) Is religious knowledge clearly or necessarily associated with a sincere dedication to religion?
(2) Is the student who scored high in our testing the one most likely to persevere as a life-long nuclear Catholic rather than the one who scored low?

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Survey of Going Steady and Other Dating Practices

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Paper read at the Twenty-Second Annual Convention of the American Catholic Sociological Society, Fordham University, New York City, New York, August 31-September 2, 1960.

In recent years increasing concern has been expressed over an apparent tendency on the part of young people to date and to go steady at earlier ages than in the past. If such a tendency exists and becomes widespread it will lead to more early marriages and child marriages which have a higher incidence of divorce and separation than marriages in which bride and groom are at the "traditional age"—early twenties and beyond. Thus one more factor would be added to the many now existing to threaten the stability of the already unstable American family.

How extensive is the practice of going steady? What is the attitude of parents toward going steady? At what age do young people have their first date? How frequently do they date? At what age do young people expect to get engaged?

The answers to these and other questions thought to be relevant to the problem were sought in a nationwide survey conducted in the spring of 1960 by a team of San Antonio sociologists. Teachers and principals in forty-three Catholic elementary and high schools cooperated; twelve colleges supplied information concerning freshmen.[1]

In all, 14,552 young people responded with usable questionnaires. Of these, 6,755 or 46.4 per cent were young men and 7,797 or 53.6 per cent were young women. The Catholic population is most heavily concentrated in the North East and North Central areas, but our sample does not follow this pattern. Using the Census Bureau's four basic areas, the distribution is as follows: North East, 3,750 or 25.8 per cent; North Central, 3,136

[1] The author hereby expresses his gratitude to all who cooperated in duplicating, administering, and tabulating the questionnaires. Special thanks are due to the San Antonio team: Sister Frances Jerome, C.D.P., Sister Mary Immaculate, C.D.P., and Sister Mary Providentia, C.D.P. of Our Lady of the Lake College; Sister Mary John, C.C.V.I., Miss Mary Whalen, and Miss Frances MacIver of Incarnate Word College; and Bro. Herbert F. Leies, S.M. of St. Mary's University.

or 21.5 per cent; South, 5,177 or 35.6 per cent; and West 2,489 or 17.1 per cent. The distribution must be borne in mind if comparisons by area are made.

CHARACTERISTICS OF THE RESPONDENTS

1. Previous Education

The large majority of respondents had been exposed to Catholic education during most of their lives: 72.9 per cent said they had "All Catholic," education, 23.3 per cent "Part Catholic, Part Public," and only 2.3 per cent "All Public." The other 1.5 per cent did not specify. By sex, 80 per cent of the girls compared to 64.8 per cent of the boys, had "All Catholic" education. The figures are reversed for the "Part Catholic, Part Public" category: girls, 16.5 per cent; boys, 31.1 per cent.

2. Age

Our sample is mainly in the middle teens; 93.2 per cent are in the age group fourteen to eighteen included. By sex, 94.0 per cent of the boys and 92.5 per cent of the girls are in this group.

The age groupings by class are as expected: for example, of the Ninth Graders, 68.3 per cent are fourteen and 26.7 per cent are fifteen years old; of the Twelfth Graders, 74.2 per cent are seventeen and 19.1 per cent are eighteen years of age.

3. Nationality

The nationality backgrounds are predominantly those which are considered traditionally Catholic: Irish, 28.0 per cent; German, 20.2 per cent; Italian, 11.7 per cent; French, 10.0 per cent. Polish and Mexican-Spanish each comprised 5.4 per cent, English 4.8 per cent. Practically all are American-born, but in the absence of more specific directions, 6.8 per cent recorded themselves as "American."

In brief then, our sample is composed of youngsters in their middle teens, most of whom have had a Catholic educational background, and whose nationality backgrounds stem from those nationalities considered traditionally Catholic.

EXTENT OF GOING STEADY

Preliminary research indicated some disagreement among young people on the meaning of "going steady." For uniformity of results, it was necessary to develop a definition. With the help of other sociologists, youth counselors, and some young people, the following definition was developed and adopted for this

study: "Going steady is continuous dating of the same person over a period of a month or more, to the exclusion of all other persons. The boy can always be sure that if he calls, the girl will agree to 'go on a date.' "

With this definition before them, the young people were asked "Are you going steady now?" A total of 17.8 per cent said "yes" —18.1 per cent of the boys, 17.4 per cent of the girls. (By area: N.E.: boys (19.8), girls (17.0); N.C.: boys (22), girls (20.1); S.: boys (17.1), girls (15.8); W.: boys (18), girls (14).

The 1954 *Sunday Visitor* survey of 24,609 young people found 21 per cent going steady; this may be compared with our 17.8 per cent. However, there was some difference in definition: 47 per cent of the *Sunday Visitor* sample defined "steady dating" as "dating with one person of the opposite sex to the exclusion of all others" whereas the other 53 per cent preferred the definition "dating mainly one person." There was also some difference in age and grade: our group covers some seventh and eighth graders through high school through freshman college; the *Sunday Visitor* sample consisted of high school youth 15 to 19 years of age, freshman through senior year.[2]

Within the limits of these differences, one may offer the tentative conclusion that there has not been much change in the frequency of going steady in the intervening six years between the two surveys.

Normally, one would expect an increase in going steady with age. Our figures bear this out. The Twelfth Graders are going steady at a more rapid pace than the total population: 26.4 per cent of the Twelfth Graders are going steady—25.9 per cent of the boys, 26.9 per cent of the girls.

Correlatively, our Ninth Graders are going steady somewhat less: 10.0 per cent of the total—12.0 per cent of the boys, 8.1 per cent of the girls.

No significant differences are noted in the grand totals by area. However, considering the Twelfth Graders separately, those in the North Central area confess to going steady in somewhat higher proportions than the other areas: 30.4 per cent of the total; boys, 38.0 per cent; girls, 29.8 per cent. Those in the West, however, show a considerably lower percentage: total, 21.9 per cent; boys, 23.4 per cent; girls 15.5 per cent.

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[2] Father Conroy, "When They Start Going Steady" (pamphlet), (St. Paul: Catechetical Guild Educational Society, 1954), pp. 59-61.

Considering the Ninth Graders separately, those in the West also show a higher proportion going steady than their counterparts in other areas: 14.6 per cent of all, with 15.2 per cent of the boys and 11.0 per cent of the girls stating that they are going steady. For the Ninth Graders as a whole, the corresponding figures are 10.0 per cent, 12.0 per cent, and 8.1 per cent.

In summary, considering the concern over the extent of going steady, it might be more realistic to state that we found 82.2 per cent of these young people *not* going steady. Even in the Twelfth Grade, where we assume the incidence of going steady is highest, the per cent *not* going steady is 73.6 per cent.

Of course it must be remembered that our definition limits going steady to "a period of a month or more." If we had accepted the definition of those young people who "go steady" for two weeks or less, the incidence of going steady would no doubt have been considerably higher. But this would not necessarily make the problem significantly more serious since we assume that the most-feared consequences of going steady—premarital pregnancy and early marriage—would not generally ensue from going-steady relationships of such short duration.

NUMBER OF MONTHS GOING STEADY

In order to observe trends, the 2,583 young people (17.8 per cent of our sample) going steady were asked for how long, in months. The details for the group and for the Ninth and Twelfth Graders are given without the breakdown into areas.

The general tendency is: the longer the term in months, the lower the number going steady for that period, as long as one ignores the "17-months and longer" category. In four-month intervals, the figures are: 1-4 months, 34.3 per cent; 5-8 months, 20.7 per cent; 9-12 months, 14.9 per cent; 13-16 months, 7-3 per cent. In the 17-plus category, there were 16.6 per cent; 6.2 per cent did not answer.

This expected trend is found to be more pronounced in the Ninth Grade group than in the Twelfth Grade group. Whereas almost half (46.8 per cent) of the Ninth Graders have been going steady four months or less, the corresponding figure for the Twelfth Graders is 26.9 per cent.

One of our hypotheses was that the incidence of going steady would be greatest among Twelfth Grade boys and girls. Our figures for this group—26.4 per cent for the total, 25.9 per cent of

the boys, and 26.9 per cent of the girls—confirm the hypothesis. But a significant difference between girls and boys is noted in the breakdown by months going steady. Our Twelfth Grade girls appear in the category "17 months and over" to a greater extent than in any other. That is, 26.6 per cent of the Twelfth Grade girls said they were going steady 17 months or longer, whereas 22.2 per cent said 1-4 months, 17.6 per cent 5-8 months, 17.0 per cent 9-12 months, and 9.9 per cent 13-16 months.

The Twelfth Grade boys, however, do not show this emphasis: 31.4 per cent said they were going steady 1-4 months; only 13.6 per cent said 17 months or over.

Several interpretations of these differences follow. One interpretation is that the boys' concept of "going steady" differs from that of the girls' concept. More likely, however, is that the Twelfth Grade girls are going steady with some older group of men. Combining the 13-16 months and the 17-and-over groups we get a total of 36.5 per cent of the Twelfth Grade girls going steady for a year or more. If the girl started going steady as a junior with a senior boy, he will now be a college freshman or in the labor force. Since girls marry at an earlier age than boys, these conclusions seem sound.

Cameron and Kenkel also found this difference between boys and girls: "Eleven per cent of the girls and 6 per cent of the boys reported a going-steady relationship of over two years . . ."[3]

PARENTS' ATTITUDE TOWARD GOING STEADY

When we asked our sample of 14,552 young people what was the attitude of their parents toward going steady, their responses were: 49.5 per cent opposed, 36.7 per cent indifferent, 7.5 per cent in favor, and in 6.4 per cent the attitude was unknown or not specified.

These figures may be compared with those from the 1954 *Sunday Visitor* survey: 54 per cent opposed, 29 per cent indifferent, and 17 per cent favorable.[4] Ignoring the unknowns in our sample, the percentages opposed in both studies become about the same. But the *Sunday Visitor* study shows a higher proportion in favor and a relatively smaller proportion indifferent.

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[3] William J. Cameron and William F. Kankel, "High School Dating: A Study in Variation," *Marriage and Family Living,* XX, No. 1, (February 1960), 75. This study covered high school seniors only.

[4] Conroy, *loc. cit.,* p. 61.

A larger proportion of parents oppose their daughters' going steady (55.2 per cent) than their sons' going steady (42.6 per cent). Correlatively, fewer parents of girls than of boys were reported as indifferent—32.2 per cent compared to 42.1 per cent. The figures supporting this finding are magnified at the Ninth Grade level where 69.4 per cent of the parents were recorded as opposing their daughters' going steady, and only 3.8 per cent as favoring.

It would seem that parents, conscious of such dangers as premarital pregnancy and early marriage, are not derelict in their duty at least in warning their daughters that going steady may lead to such results.

But there comes a time when it becomes desirable for one's daughter to meet the right man and get happily married. This may not, in the minds of most parents, be the year in which she is a high school senior, but our data give unmistakable signs that parents become more liberal in their attitude toward going steady as daughters, and sons also, become older.

Comparing the parents of Ninth Graders with those of Twelfth Graders we found these attitudes: favorable to going steady, 5.7 per cent and 9.8 per cent; opposed, 57.2 per cent and 42.5 per cent; indifferent, 30.7 per cent and 43.3 per cent.

Considering only the attitude of the parents of the girls in the Ninth Grade and Twelfth Grade, the contrasts are still more striking: favor, 3.8 per cent to 13.2 per cent; oppose, 69.4 per cent to 45.2 per cent; indifferent, 23.6 per cent to 38.4 per cent.

It seems clear then that the majority of parents oppose going steady and that they are more vocal in their opposition in regard to their daughters' going steady than their sons' going steady. However, as the children get older, the tendency is for the opposition to decline and the favor gradually to rise. The large proportion of parents recorded as indifferent to going steady—the figure approaches one-fourth even in regard to daughters in the Ninth Grade—does not reflect the concern one might expect from Catholic parents who have heard and read many condemnations of the practice.

A number of facts about dating practices and patterns are related to the phenomenon of going steady and may help to throw light on its origin and development. Three of these will be treated in the sections to follow: age at first date, frequency of dating, and expected age at engagement.

AGE AT FIRST DATE

In our sample, 1,438 young people or 9.9 per cent stated that they had not yet had their first date. For the boys it was 9.5 per cent and for the girls 10.2 per cent.

For the 13,114 who had had one or more dates, the mean or average age for their first date was 14.03 years. The median age was 14.25 years, or 14 years and three months.

Since girls marry at an earlier age than boys, we hypothesized that girls would have their first date at an earlier age than boys. Our figures did not bear this out. For the boys, the mean age is 13.8 years or 13 years 9½ months; for the girls the mean age is 14.2 years or about 14 years 2½ months.

The difference is not so great but the trend is the same in our Twelfth Grade sample. For the group, the mean age at first date is 14.3 years; for the boys, 14.2 years; and for the girls, 14.4 years.

Considering the Ninth Graders, 17 per cent had not yet had their first date. For those that had, the mean age for first date was 13.5 years. The trend is again the same, that is, the boys had their first date at an earlier age—13.2 years—than the girls, for whom the figure was 13.8 years.

A simple comparison of the Ninth Grade figures with those for the Twelfth Grade and the total group might lead to the conclusion that there is a general tendency to have dates at an earlier age than in the past. However, one must recognize that as the 17 per cent who have not yet dated begin to have dates, the average age for the first date for this group will rise. Assuming that the 531 Ninth Graders who have not yet had dates have their first date at an average age of sixteen years, the average for the group of 2,979 Ninth Graders would be increased to 14.0 years which would be some four months earlier than the 14.3 years we found for the Twelfth Grade sample. In the light of our total figures, the assumption is conservative and therefore we may tentatively conclude that there is a tendency to have dates at an earlier age than in the past.

In brief then, young people in our group had their first date at about age fourteen. Boys seem to have their first date at an earlier age than girls[5] and our Ninth Grade sample provides some

[5] In their study of high school seniors, Cameron and Kenkel report no significant difference in the age at first date for boys and girls. They simply say: "The median age for beginning dating was fourteen for both boys and girls." *Loc cit.*, 74.

evidence of a tendency to have first date at an earlier age than in the past.

From the viewpoint of going steady, it is not surprising that high school seniors would be going steady in increasing numbers if they have had their first date at the average age of fourteen, roughly four years earlier when they were in the Ninth Grade.

FREQUENCY OF DATING

The young people were given a check list with twelve choices to indicate their frequency of dating during the past year. The choices ranged for "none" through "once a year" to "more than four times a week." The percentage distribution of the responses for the total group and for the Ninth and Twelfth Graders is interesting.

The frequency most often checked was "once a week"; it was checked by 14.0 per cent of the total, 12.8 per cent of the boys, and 15.1 per cent of the girls.

There was consistent evidence that the girls dated more frequently than the boys. "Twice a week" was checked by 13.5 per cent of the girls, 8.5 per cent of the boys; "three times a week" was checked by 6.1 per cent of the girls, 3.2 per cent of the boys. In fact, at this end of the scale, the boys exceeded the girls only in the extreme category which involves small numbers: 1.5 per cent of the boys and 0.8 per cent of the girls checked "more than four times a week."

The comparison is more readily seen by combining all the appropriate categories to secure "once a week or oftener". For the total group, 36.8 per cent of the girls compared to 26.9 per cent of the boys had dates once a week or oftener. Both figures rise but the gap still remains at the Twelfth Grade level: girls, 51.6 per cent; boys, 40.8 per cent. However, at the Ninth Grade level, both are about the same at the "once a week or oftener" frequency: girls, 13.6 per cent; boys, 14 per cent.

These figures buttress the earlier finding that girls go steady over longer periods than boys in these age groups. It would appear that some of these girls are dating boys outside these groups, boys who are in college or in the labor force and no longer in high school. However, this does not seem to hold true at the Ninth Grade level where girls could well be dating boys of their own age and class.

Correlatively, boys shows higher proportions at the lesser frequencies. Thus, for the combined totals of once, twice, or three times a month, boys show a total percentage of 37.3 per cent, girls 31.7 per cent. For this same frequency group at the Twelfth Grade level, the figures are: boys, 38.9 per cent; girls, 32.5 per cent.

These tendencies hold fairly consistently when the figures are considered by area, except that there seems to be a tendency toward more frequent dating in the South and West than in the North East and North Central areas. For example, "once a week" was checked by the largest proportion of girls in the North East (17.2 per cent) and in the North Central (16.6 per cent) areas, whereas "twice a week" was highest in the South (14.4 per cent) and West (17.5 per cent). In the latter area, 15.9 per cent of the girls checked "once a week."

As has already been suggested, the Twelfth Graders dated somewhat more frequently than the total group, and the Ninth Graders considerably less. For example, the dominant frequency for the Ninth Graders was "four times a year": 16.1 per cent of the total, 17.4 per cent of the boys, 14.8 per cent of the girls.

The proportion who had not yet had their first date was about 10 per cent. Understandably, this was highest in the Ninth Grade sample: 19.2 per cent of the total, 15.1 per cent of the boys, 23.1 per cent of the girls. At the Twelfth Grade level, the proportions were greatly reduced but there was a reversal—a higher proportion of boys than girls had not had their first date. The figures were: 4.4 per cent of the total; 5.9 per cent of the boys; 2.9 per cent of the girls.

Briefly, then, the most common dating frequency is once a week; girls date more frequently than boys in these age groups; Twelfth Graders show a high frequency of dating compared to Ninth Graders; although we have not yet tabulated the Tenth and Eleventh Graders separately, it may be assumed that frequency of dating follows a pattern of increasing gradation from the Ninth Grade through the Twelfth Grade.

There seems to be a tendency toward more frequent dating in the South and West compared to the North East and North Central areas. Granted that the figures on child marriages released by the National Office of Vital Statistics are incomplete, they invariably show that Southern states lead the list in the number

of child marriages.[6] Perhaps similar factors are at work here—to produce relatively more frequent dating and relatively more child marriages.

EXPECTED AGE AT ENGAGEMENT

Besides frequency of dating, another test of the young people's attitudes toward going steady and its consequences is their opinion as to the age at which they expect to become engaged. Two hundred and eleven of the 14,552 claimed to be engaged at the time of the survey—122 girls and 89 boys. This is 1.4 per cent of the total; 1.3 per cent of the boys and 1.5 per cent of the girls.

For the rest, the respondents were asked to select a number from a check-list that started with "under 18 years of age" and ended with "26 years and over." The details of their selection for the whole group, the Twelfth Graders, and the Ninth Graders, show expected differences between girls' and boys' behavior.

Judging from the responses, the girls are much more certain than the boys about the age at which they expect to become engaged. Age 20 is the dominant choice for the girls; it was selected by 25.4 per cent of the total, 25.3 per cent of the Twelfth Graders, and 29.9 per cent of the Ninth Graders. Age 21 is the next-ranking choice for the group (17.6 per cent) and for the Twelfth Graders (19.4 per cent). Age 19 is next, followed by age 22. The Ninth Graders made 19 their second choice, closely followed by 21.

About 11 per cent of the girls compared to 30.2 per cent of the boys did not answer. This difference is magnified at the Twelfth Grade level where almost 40 per cent of the boys did not answer compared to 14.1 per cent of the girls.

Top choice for the boys who answered the question is about equally divided between age 20 and age 21, with 22 not far behind. The Twelfth Grade boys are the most conservative; their choices are 22, 21, 20, and 23 in that order. The Ninth Graders expect to get engaged at an earlier age than their elder brothers; their choices are 20, 21, 19, and 22 in that order.

The median age for engagement selected by the girls is 20.8 years. If we assume a six months interval between engagement and marriage, the girls' median age at marriage would be 21.3

[6] See, for example, the summary in *Family Life*, XX., No. 3 (March 1960), 6. Roughly 75 per cent of the child marriages involve whites, 25 per cent non-whites. In 1957, 24 states reported a total of 8,877 persons marrying at age 15 or less.

years which is approximately the same as the median age at marriage for women in the general population.

The median age for engagement selected by the boys is 21.9 years. Again assuming a six months interval between engagement and marriage, the boys' median age at marriage would be 22.4 years which is about two years less than the median age at marriage for men in the general population. The fact that 20 per cent of all boys and almost 40 per cent of the Twelfth Grade boys failed to answer the question vitiates any conclusions drawn from these figures.

In brief, girls are much more sure than boys about the age at which they expect to become engaged and by inference, become married. Their median choice, 20.8 years, is about the same as the median for the general female population. But the boys' choice, giving a median of 21.9 years, is about two years below that for the general male population and must be accepted with reservations because of the large number of boys who failed to make a choice.

These are the main findings of the survey.[7]

CONCLUSIONS

The evidence that we have assembled from the answers given by our sample of 14,552 Catholic young people from around the country does not generally show any startling difference from what would be expected from an adolescent group with thoughts on marriage and engaged in preparation for marriage. Put another way, our study does not indicate that going steady is a serious social problem even though we recognize that in individual cases it is no doubt a serious personal problem.

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[7] There were several other questions on the questionnaire, two of which may be mentioned here. One called for five choices of types of dates; preliminary study showed a wide variety and the research team is currently discussing the value of completing the tabulations and publishing the results. The other asked for problems in dating and problems in going steady. No checklist was provided and large numbers of respondents failed to answer or answered only in part. If others engage in this type of research, the team suggests that a checklist be provided and we submit the main categories from our scattered returns as the beginning of such a checklist. Problems in dating, in the order of frequency of mention were: money, places to go, transportation, moral problems, conversational topics, parents, and drinking. Problems in going steady, in the order of frequency of mention, were: too restrictive, moral problems, money, tendency to take for granted, parents, loss of time, early marriage, and transportation. More detail on these questions may be found in the Proceedings of the 27th National Catholic Family Life Convention held at San Antonio June 20-23, 1960, or in a special paper prepared for that meeting, available on request from the author.

Let us summarize some of the evidence that leads to this conclusion.

More than four-fifths of these young people are not going steady in the sense of "continuous dating of the same person over a period of a month or more, to the exclusion of all other persons."

Going steady is most frequent among Twelfth Grade girls. Even in this group, however, almost three-fourths are not going steady.

If going steady were defined as including a shorter term than one month, the extent would no doubt be greater. But we have assumed that such a short term relationship would not generally produce the most-feared results of going steady, i.e., premarital pregnancy and early marriage.

Ninety per cent of the Ninth Graders are not going steady. For those that are, it is typically for a short duration—over 45 per cent say for four months or less.

Parents seem to be aware of the dangers of going steady, especially for their daughters. The pressure of their opposition is greatest in regard to their Ninth Grade daughters and seems to be effective.

Opposition is less in the older groups and here also we find a larger proportion going steady. Is this unexpected? About three-fourths of our Twelfth Graders are 17 years old, the rest are 18 or older. In selecting a marriage partner, would we not expect them to go steady with a number of young men before making a final choice? If they continue this process for three or four years will they not be beyond the danger zone of child marriages? We are inclined to answer these questions in the affirmative and conclude that the fact that one-fourth of these Twelfth Grade girls are going steady is natural and expected.

Further evidence in this direction is the indication that many Twelfth Grade girls have already embarked on the project of seriously selecting a marriage partner. They are going steady for longer periods and apparently many are not dating Twelfth Grade boys but men some years their senior who are already in college or in the labor force. Conversely, Ninth Grade girls and boys seem to be dating each other; our interpretation is that these girls are using the dating system for entertainment and not for serious marriage partner seeking. The going steady arrangements at this level are more in the nature of "social security."

With the onset of adolescense, it is natural that the sexes seek each other. That dating should begin at age fourteen or even somewhat earlier is therefore the expected thing. Many of our Ninth Graders (15 per cent of the boys, 23 per cent of the girls) have not yet had their first date. For those that are dating, the dominant frequency is four times a year. Median age for first date is 14 years and three months. There is some evidence that dating is starting at an earlier age; when all the figures are in, our Ninth Graders may show a median of 14 years for first date. Are these findings alarming? Considering natural development at adolescence, we do not think so.

Finally, as things are going, can we expect that our group will show a high incidence of child marriages? So many of the boys were uncertain about the date they expected to get engaged that our findings in their regard are imprecise. However, this very uncertainty is hardly an indication that they expect to get engaged in the near future; rather, the opposite is indicated.

The girls responded with firmness and certainty. They expect to get engaged at median age 20.8 which we interpret as marriage age 21.3 which is just about the same as the present median age at marriage for women in the general population.

Repeating our negative conclusion, our study does not indicate that going steady is a serious social problem in the group sampled, even though in individual cases it is no doubt a serious personal problem.

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NEWS OF SOCIOLOGICAL INTEREST

SISTER MIRIAM, O.S.U.
Ursuline College, Cleveland 6, Ohio

DEPARTMENTAL NEWS

Albertus Magnus College, New Haven: Father Peter Lanza, who is working for his doctor's degree at Columbia University, has been named head of the sociology department.

Assumption University, Windsor: Professor Rudolf A. Helling of the sociology department, who was formerly with the International Labor Organization in Geneva, has been invited by the German government to study German institutions in the field of technical assistance to underdevel-

oped countries. He spent from October 1 to 17, 1960, in Germany as part of this study. Professor Helling has also received a grant from the Canadian Department of Citizenship and Immigration to study the acculturation of German immigrants in Canada. He is comparing three samples—from Germany, Toronto, and Detroit—to discover which factors are associated with successful immigration.

Boston College: Dr. John Donovan has returned to the sociology faculty after a year's leave of absence in which he studied the American Catholic academician.

Canisius College, Buffalo: Dr. Thomas Imse has been appointed chairman of the sociology department. Mr. William Jarrett, a Ph.D. candidate in sociology at Michigan State University, has joined the faculty, replacing Dr. Curtis who is now at Marquette.

Catholic University: New members of the sociology faculty include Cletus Brady from the University of Texas and the Reverend Daniel Lowry, C.Ss.R. who received his M.A. in sociology from Catholic University and his S.T.D. from the Scuola Alfonsiana in Rome. . . . Every Friday the Sociology department sponsors a dialogue Mass and homily followed by breakfast in the Shrine cafeteria. . . . Monsignor Paul Hanly Furfey read a paper at the A.S.A. meeting on August 31 on "Some Leading Ideas in Medieval Social Thought." . . . Father Raymond Potvin spoke on "Role Consensus and Attractiveness in Small Formal Groups" at the A.S.A. on August 29. Dr. Mary Elizabeth Walsh addressed the Society for the Study of Social Problems which met in New York at the same time.

De Paul University: Reverend Thomas Parrott, C.M., a graduate of Catholic University, has joined the sociology faculty.

Fordham University: Mr. Frank Crabtree, a Ph.D. candidate at Emory University, has joined the sociology department. He will teach methods and statistics. . . . Dr. John Martin's book on vandalism will appear this fall. . . . The Reverend Joseph B. Schuyler, S.J., participated in a panel discussion on "Sociologists in Theological Education" at the A.S.A. convention on August 30. Earlier in August he conducted a seminar on orientation in social science and sociological thinking at Woodstock. . . . Reverend Joseph P. Fitzpatrick, S.J., is introducing a new course for seniors at Fordham College called modern social problems. This is a special course designed to give the student an orientation to the Catholic approach to important social issues of the present day. The Department of Sociology has received a $5000 grant to study marriage practices in New York City.

Gregorian University, Rome: Reverend Hervé Carrier, S.J., Secretary of the Institute of Social Sciences and Professor of Sociology, has written *Psycho- sociologie de l'Appartenance religieuse* (Rome: Presses de l'université grégorienne, 1960). Father Carrier reports that the Institute, which was organized in 1950, has developed a new program which offers a three-year course in economics and in sociology. Students include a hundred priests who come from all over the world. The Institute specializes in religious sociology and in problems of underdeveloped areas, as well as in the study of Communism.

Holy Cross College, Worcester, Mass.: Mr. Joseph Tamney, a Ph.D. Candidate at Cornell, has joined the sociology department. He is teaching social psychology and industrial sociology.

Immaculata College, Pennsylvania: Miss Margaret Mary Brindley, formerly of the Baltimore Department of Public Welfare, is a new member of the sociology faculty. She is teaching courses in social work, child welfare, and social research.

Ladycliff College, Highland Falls, N.Y., is introducing a concentration in sociology. Right Reverend Monsignor Joseph N. Moody, Ph.D., author of *Church and Society,* is chairman of the department.

Loyola University, Chicago: Russell Barta, who received his doctorate at the University of Notre Dame in 1960, is returning to the sociology faculty on a part-time basis. He is also Executive Director of the Diocesan Catholic Adult Education Program. . . . Dr. Gordon Zahn's chapter on "Social Science and the Theology of War" appears in *Modern War: The State of the Question,* edited by William Nagle, just released by Helicon Press. The volume also includes chapters by Reverend John Courtney Murray, S.J., Reverend John C. Ford, S.J., and Mr. Thomas E. Murray, among others. . . . Charles O'Reilly edited a research report, *Old Age Assistance Profile,* published by Loyola University Press in 1960.

Loyola University, New Orleans. The Reverend Joseph H. Fichter read a paper on "Predictive Versus Practical Generalizations in the Desegregation Process" on August 30 at the A.S.A. meeting. He also gave a series of talks from August 10 to 14 at the University of Portland. These discussed sociological factors in the apostolic work of the Church. . . . Beginning in January, 1961, Father Fichter will spend a year at the University of Santiago in Chile on an exchange-professorship. While there he will direct a research project to introduce sociological methodology.

Marquette University: Two members of the department presented papers at the Fifty-fifth annual meeting of the A.S.A. On Monday, August 30, Dr. Rudolph E. Morris spoke on "Evaluations and Predictions Regarding Contemporary Art: Some Reflections on the Problem of Contemporaneity." The following day Dr. Bela Kovrig spoke on "Artificial Social Change through Occupation and Rebellion."

Marymount College, Tarrytown, N.Y.: Dr. Katherine M. Murphy is offering a new course in cultural anthropology this semester.

Mount Mary College, Milwaukee: Sister Mary Roger, S.S.N.D., is serving as regional moderator for the international relations clubs of the NFCCS Wisconsin Region.

Mount St. Vincent College, Halifax, Nova Scotia: Sister Mary Fabian, S.C.H., has been appointed head of the sociology department. Sister did her graduate work in sociology at Gonzaga University, Spokane.

Nazareth College, Rochester, N.Y.: Sister Paulette is serving on the program committee for the 1961 Council on Social Work Education meeting to be held in Montreal. Sister Paulette directed a program through which eleven students from Nazareth went to Oklahoma for eight weeks of census taking and catechetical work.

College of New Rochelle, N.Y.: Kathleen Whelan, a Fordham graduate, has joined the sociology faculty.

Niagara University, N.Y.: Father John Ganley, C.M., who studied at Louvain, is a new member of the sociology department. He teaches the sociology of religion and the introductory course.

Notre Dame College, Cleveland, Ohio: A new program has been intro-

duced in which students concentrating in sociology are required to take a three-hour course entitled Social Work and along with it another required two-credit course entitled Community Welfare Agencies. The latter is considered the laboratory for the social work course. This Community Welfare Agencies course will require a half-day each week of group-visitation of welfare agencies in greater Cleveland.

College of Notre Dame of Maryland: Miss Ann Rippon, formerly of the sociology department at the College of New Rochelle, will teach part time at Notre Dame while working for her doctorate in sociology at Catholic University. She will direct the junior reading seminar.

The University of Notre Dame: Sister Mary Brigid, a doctoral candidate, is studying the role of the sister social worker under the direction of Dr. John Hughes. As a preliminary step, Sister is finding out how many sisters in the U.S. have professional degrees in social work and, of these, how many are practicing social workers.

College of St. Benedict, St. Joseph, Minn.: Sister Inez Hilger, O.S.B., is serving as a visiting lecturer as part of the Visiting Lecturer Program in anthropology sponsored by the American Anthropological Association with a grant from the National Science Foundation. This program makes it possible for an anthropologist to spend from one to three days at an institution for lectures and consultation. Interested colleges should write to Betty J. Meggers, Executive Secretary of the American Anthropological Association, 1530 P Street, N.W., Washington 5, D.C. Requests may be made for anthropologists of various specialties such as archeology, physical anthropology, ethnology, modern community studies, personality and culture studies, and so on.

St. Edward's College: Miss Nancy Parlin, who received her master's degree in sociology from St. Louis University, has joined the faculty and teaches the introductory course.

St. Francis College, Brooklyn: Brother Jogues, O.S.F., who received his master's degree at Columbia and who is now a Ph.D. candidate at Fordham, is a new member of the sociology department, teaching the introductory course and social problems.

St. John's University, Collegeville, Minn.: Sylvester Theisen received a Danforth scholarship to complete his work for the doctor's degree at the University of Notre Dame. He will be on leave from St. John's for 1960-1961. Mr. Emerson Hynes is also on leave, serving on the staff of Senator Eugene McCarthy. . . . Reverend Titus Thole, O.S.B., who studied at Catholic University and Columbia, has joined the sociology faculty.

St. John's University, New York: Reverend E. J. Kiernan, C.M., head of the sociology department, reports that William Osborne and Isidore Isajiaw have joined the staff.

St. Joseph's College, North Windham, Maine: Miss Madeleine Giguère, associate professor of sociology, is introducing a course in demography in the spring of 1961.

St. Louis University: Dr. Allen Spitzer was elected president of the Catholic Anthropological Conference at the May, 1960, meeting. His research article, "Religious Reorganization among the Montana Blackfeet," has been accepted for publication by the *Religious Research Review.* The Committee of the 34th International Congress of Americanists, Vienna,

1960, elected him a delegate from St. Louis University. . . . During the summer of 1960, Reverend Lucius Cervantes, S.J., worked with Professor Carle Zimmerman of Harvard at a writers and artists colony in Laconia. Father Cervantes has recently co-authored a book on intercredal cooperation with Milton and Ilse Stanley. The latter is author of *The Unforgotten.*

St. Mary's College, Xavier, Kansas: Sister Frances Therese, S.C.L. reports that the sociology department sponsored a talk by Dr. Barry Scanlan on "The Called and the Chosen." Twenty-some students from St. Mary's were the first women's group to have the privilege of a tour through the Federal Penitentiary at Leavenworth. Five St. Mary's students were the only Catholic women students present at the National Intergroup Conference held in Wichita, Kansas, in April. Patricia Olive, a senior sociology major, was appointed to serve on the planning committee for the 1961 conference in Emporia, Kansas.

St. Peter's College, N.J.: Dr. Vincet Mott is experimenting with a two-semester, four-credit, course in social institutions which integrates social philosophy, sociology, and social action.

Seton Hall University: Jean Comharia is going to Ethiopia for two years for the U.N. He is the co-author, with Dr. Werner Cahnman of Yesiva, of *How Cities Grow.*

Siena College, Loudonville, N.Y.: Reverend Victor Elmer, O.F.M., is introducing a course in industrial sociology this semester.

Spring Hill College, Alabama: Father Albert S. Foley, S.J., will serve as director of an Executive Development Program in leadership training and group dynamics for air force executives at Spring Hill in February and March, 1961.

Trinity College, Washington, D.C.: Dr. Eva J. Ross spent the summer studying farm cooperatives in Greece, Turkey, Scandinavia, and England. She has prepared new and enlarged editors of her textbooks, *Sound Social Living* and *Sociology and Social Problems,* both published by Bruce.

Ursuline College for Women, Cleveland, Ohio: The sociology department has introduced courses in social research, social statistics, and sociological theory, replacing courses in social movements, communities—urban and rural, and social problems, as part of the curriculum revision related to the new program of concentration.

Villa Madonna College, Covington, Ky.: Two new members have joined the sociology department. Father Peter McCorville, who has his licentiate from Louvain, teaches statistics, Christian social principles, communities, and the seminar. Miss Juanita Lancaster of the Cincinnati Catholic Charities staff teaches social case history.

Viterbo College, La Crosse, Wisc.: Sister Mary Roderic taught at Loyola University in Chicago during the summer of 1960. She organized the group dynamics aspect of a workshop given for high school guidance and counseling personnel of the Chicago Area public schools. The program was sponsored under the National Defense Education Act.

In May, 1960, Edward Marciniak, formerly associate editor of *Work,* was sworn in as Executive Director of the Chicago Commission on Human Relations. Mr. Marciniak, long an active ACSS member, was a former instructor at Loyola University. He served as international vice-president of the American Newspaper Guild and, in 1959, was U.S. delegate to the I.L.O.

BOOK REVIEWS

General Sociology. By Nicholas S. Timasheff, Paul W. Facey, S.J., and John C. Schlereth. Milwaukee: The Bruce Publishing Co., 1959. Pp. xiii + 454. $4.40.

For the instructor of the beginning course in sociology who is dissatisfied with present texts in the field, *General Sociology* may well prove a welcome addition. The authors emphasize an inductive, observational approach to social phenomena that is excellent in its thorough and extended discussion of social groups and social processes.

Throughout the book, the conceptual framework of interaction, function, and order is logically and systematically applied to basic sociological concepts (the family, primary groups, ethnic groups, etc.) There are four main sections—social groups, social processes, culture, and social culture change. In adhering to the more precisely sociological approach many areas often covered in the introductory course are omitted, such as demography, urban-rural areas, race relations and crime.

Twenty-two selected readings have been inserted by the authors to illustrate various concepts. To this reviewer, the selections appear to have been picked in a seemingly unsystemmatic manner and they detract from rather than add to the basic text. Unfortunately, fashion in textbooks, as in clothing, is often poorly imitated.

A shortcoming of the book is the lack of citations to substantiate many of the general statements although much supporting research data is available. The authors, in the introduction, say that this is done so the student will not become confused. Yet the danger is that students may have only a vague notion of the basic information which sociologists have discovered and of the research procedures which sociologists use. For example, in listing the criteria for social class membership (p. 248) occupation is not mentioned. Also the effects of class membership upon 'life chances' and 'style of life' are ignored.

Each chapter concludes with a review summary and review questions which are very well constructed.

FRANK J. FAHEY
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Joseph B. Schuyler, S.J.: Northern Parish, *A Sociological and Pastoral Study;* Chicago, Loyola University Press, 1960. 282 pp. xv cc, preface and two appendices. $8.00.

The author whose primary interest is the sociology of the parish has made a notable contribution to that area of specializa-

tion with his present book on a northern parish. The first chapter is a justification of a sociological study of a parish, directed not at the sociologists who readily accept a study of any social unity, but for the enlightenment of the few obscurantists still on the scene. The next chapter is a comprehensive summary of parish sociology and what goes under that rubric in European countries especially. Chapter Three offers an explanation of the parish as a social system. The fourth chapter is a presentation of the methodology employed in this study as well as the reasons for the choice of a particular parish. The next chapter treats the ecology of the parish and contains excellent color maps of the census tracts involved, of land-use of the parish, and other graphic presentations of tables of ecological variables. Chapter Six is a sociodemographic picture of Our Lady of Mercy parish. The seventh chapter discusses the roles priests play in their status as pastor or assistants. The status of pastor requires the complementary status of parishioners, which subject is the theme of the next chapter. Chapter Nine examines the functioning of the parish with a broad overview of the spiritual and temporal services rendered. In the conceptual framework of a social system, effectiveness is measured by functional analysis, the task of the following five chapters. Chapter Ten investigates the response of the parishioners to the Mass and the Sacraments, Chapter Eleven correlates religious practice with demographic variables; Chapter Twelve looks at the motivation for Eucharistic devotion; Chapter Thirteen is an examination of parish subgroups called parish societies, and Chapter Fourteen is a study of the expected values and attitudes as actually observed in the parish. The last chapter is a summary with suggested future research. There are two appendices: one, a compilation of studies of religious observance to supplement the data of Chapter Two; the other appendix is a collection of some of the census material used by the author.

There is no doubt about the usefulness of this book on the parish level for it can be easily read and followed. The diocesan authorities and the pastor are to be congratulated for their permission and co-operation; the author for his positive, yet objective approach. At the same time, Northern Parish has attained a high level of sociological sophistication with its social system frame of reference. Perhaps it is the bias of this reviewer that he would prefer the Parsonian concept of social system to that of Homans. The colored maps and graphic presentations were a happy addition to the work although perforce this increased the cost of publication. Footnotes seemed excessive in the early chapters, but this fine application of sociological concepts and techniques to study the structure and operation of an active parish

is necessary reading for scientific-minded sociologists and busy pastors.

JAMES J. CONLIN, S.J.

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Solidaritaet und Selbstverantwortung. By Nikolaus Monzel. Munich (Germany): Karl Zink Verlag, 1959. Pp. 394. $7.60 (through Herder & Herder, New York 36, N.Y.)

This reviewer has for many years been troubled by the fact that our Catholic publications on social ethics, social principles, social doctrine rarely go beyond the natural moral laws. What is specifically Christian about Catholic social teaching if it relies almost entirely on "right reason" and makes, if at all, only occasional reference to the supernatural, to grace and to revelation? Some writers in this field seem to be blissfully unaware of social theology, the social function of the Mystical Body of Christ and of the liturgy. Certainly, grace builds on nature; grace does not destroy but perfects nature. Thus we cannot and must not, it is true, subscribe to any false spiritualism which neglects and disparages the natural secondary causes. Yet the question remains whether not much of today's social and political cataclysm can be traced to the fact that the Christians of the West no longer regard the Church as "the vital principle of society"—to use a phrase which Pius XII used in his address to the new cardinals on February 20, 1946.

In this extremely interesting and directive book, Rev. N. Monzel, professor of Christian social theory at the University of Munich, takes up this very problem. Dr. Monzel, who is also an empirical sociologist in his own right, considers Christian social doctrine not merely a compilation of practical instructions for pastoral purposes but a genuine branch of theology proper. He feels that Christian revelation contains what he calls "social imperatives," which go beyond the demands of natural social ethics. He does not, however, in the least deny the need—especially now when the West is facing the awakening cultures of Asia and Africa—of stressing the common human ground of the natural moral law. He himself stresses this in the chapters dealing with "theology and economics," "the problem of tolerance," and "compromise in the democratic state."

The fact that Monzel is far removed from any extreme supranaturalism becomes particularly obvious in the chapter "Sociology and the Theologians," about which Father J. L. Kerins, C.S.S.R. reported at length in this REVIEW (vol. XI, No. 1, pp. 62-64). Here Monzel pleads with the professional theologians for a more realistic approach, which gives due attention to the

categories of history and sociology. It is surprising that Father Monzel nowhere in this chapter refers to Msgr. R. Grosche, Ph.D., Canon of the Cathedral and professor of the university of, Cologne, one of Germany's leading contemporary theologians, who has made it his life work to lead Catholic thinking beyond the generalizing, time-less, and "circular" categories of Greek philosophical thinking to a recognition of history as a Christian category, of history as history of salvation, of the historical aspects of the Church. (Cf. sep. his book *ET INTRA ET EXTRA*, Düsseldorf 1958, pp. 219-237) Monzel's emphasis of the historical must not be confused with historicism nor with a romanticizing laudation of the past. He makes this very clear in the chapter which deals with the principles and problems of functional representation (the "industry council plan").

In the final section of the book, where Monzel discusses such subjects as the Church as a social structure, forms of piety, the life of the Catholic in the Church, the Church and the masses, he points out the possibilities and even necessity of a closer contact between theological thinking and sociology. Monzel, who is acquainted with the work of Frs. Jos. H. Ficher, S.J., Jos. B. Schuyler, S.J., Dr. C. J. Nuesse, Dr. John D. Donovan and knows several of these able members of our Society personally, unfortunately, makes no reference to their empirical studies in the field of the sociology of religion.*

Monzel's book contains very valuable chapters and passages on competition, strike, the concept of "nation," social justice, the Church-state problem (with special reference to the United States and the work of John Courtney Murray, S.J.), sociological methodology (e.g., the heuristic function of axiological concepts), the relationship between justice and charity, technological progress, economic ethics, the just wage, the concept of "class," today's consumer-goods philosophy of life and security mindedness, etc. His stimulating and fruitful ideas on these questions could be put to better and greater use, if this book would have an index. Like so many German books, Monzel's work has no bibliography, no index of persons, and none of subjects. While this is regrettable, it does not distract from the fact that this is an unusually fine and thought-provoking book. Any Catholic sociologist able to read German, should acquire it.

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* Cf. his own contribution to Nuesse-Harte, The Sociology of the Parish, Milwaukee 1951; pp. 333-340.

Crime, Justice and Correction. By Paul W. Tappan. New York: McGraw-Hill Book Company, Inc., 1960. Pp. xiii+781. $7.95.

An aggressive and comprehensive volume has here been fashioned from Tappan's long experience in the field of criminology. The trenchant and critical viewpoint appears at the outset: "In recent years the idea of developing systematic and broadly generalized theories of causation has become popular . . ."; ". . . loosely eclectic concepts of 'multiple factor' causation have been criticized, but at the same time equally loose forms of cultural determinism have been proposed in their place" (p. vii).

The section of the recent convention of the American Sociological Association devoted to the sociology of law highlights the renewed interest in this field. Tappan affords a more legalistic approach to criminology than most and this volume insists that law and justice must be considered central in any viable study of crime and criminals, e.g. his definition of crime: "an intentional act or omission in violation of criminal law (statutory or case law) committed without defense or justification, and sanctioned by the state as a felony or misdemeanor" (p.10). Too long, it seems, have criminologists remained only semi-literate in law and often antagonistic to legal processes which form a hard core of power exercised for the stability and security of society. This refreshing emphasis seems marred, however, by the author's vaguely critical and apparently negative viewpoint regarding the contributions of religion and natural law jurisprudence. Of basic import, nonetheless, is the willingness to engage the crucial issues, so long given in biased and presumeably apodictic ways, e.g. the provocative chapter on "Causation," and the clear brief for modified determinism, including therein some freedom. In so far as the latter problem encompasses the law's common assumptions of freedom and the scientist's preference for casual determination, the resolution here is reasonable in two aspects: 1) political authorities are in no position to measure the quantum of free choice or moral responsibility and guilt to equate a proper retributive punishment; 2) secular authority, however, can and must attempt to restrain and deter offenders, to eliminate as far as possible pathological social influences, to rehabilitate where it can, and in sum, to protect the community (p. 269). At times, however, Tappan appears to accept the categories of free choice and determination as dichotomous, a mistaken view in Thomistic natural law principles.

Particular mention must be given to the inclusion of the fine work of the American Law Institute, which has long been working on a model penal code clearly rationalized by the accumulating evidence and writing in jurisprudence, sociology,

psychiatry and other disciplines. The author's participation in the Institute's work gives special solidity to his evaluation of psychopath, insanity, delinquency and other statutes and administrative procedures. From this reviewer's standpoint Tappan's citation of Andenaes' plea for more research on the psychology of group obedience to the law (a major weak point among proponents and opponents of punishment, and especially of capital punishment) connotes the generally perceptive analyses throughtout the volume.

It becomes evident that this is not just "another text," but a much needed re-examination of the literature in the broad spectrum of criminology. The rapid advances only recently made in the discipline are indicated by especially thought-provoking chapters on "Justice and Efficiency," Sanctions and Sentencing," and "Special Measures of Prevention." The three major sections of the volume: 1) Crime and Causation, 2) The Administration of Justice, and 3) Correction, have adequately surveyed the field without the pedantry and "jamming with studies" so common in similar works. Certainly this volume is worth serious consideration in all criminology, delinquency and correctional courses.

DONALD N. BARRETT
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People in Families, Sociology, Psychoanalysis and the American Family. By George Simpson. New York: Thomas Y. Crowell Company, 1960. Pp. xv+554. $5.75.

Assuredly, this cannot qualify as a textbook for Catholic colleges, since it is replete with a strong advocacy of everything which, as Catholics, we denounce: contraception, divorce, working wives, premarital sexuality, overemphasis on individualism and pervasive naturalism.

The scope is very wide, indeed, including perhaps every phase of family life: family patterns in our own and in different cultures, dating, courtship, mating, children, remarriage, family difficulties, old age, deviant behavior, marriage counseling and family welfare.

What is unusual in the treatment of these various topics is their presentation not only through the use of the vast body of sociological research studies on the family, but even more emphatically from a psychoanalytical orientation.

This psychoanalysis is, however, the strictly Freudian type without the tempering aspects so cogently put forth by Nuttin in his *Psychoanalysis and Personality.*

It is in the latter aspect, despite its deficiencies, that this work contains some value for the mature reader, inasmuch as it gives a very clear exposition of the workings of the unconscious by showing that all behavior is caused, and by demanding that one so question his own motives that he will thereby arrive at a fuller knowledge of himself and, indirectly of others.

SISTER LORETTA MARIA SHEEHY, S.C.
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Henry E. Sigerist on the Sociology of Medicine. By Milton I. Roemer, M.D. (editor). New York: MD Publications, Inc., 1960, Pp. xiii + 397. $6.75.

In one sense this is an important book because it brings together a number of essays of a very eminent medical historian. In another sense the book is most disappointing because the editor has done so little in the sense of organization, comments and discussion with the wealth of material accessible to him.

The editor's objective "was to make available the principal Sigerist papers on medical sociology not to be found elsewhere in book form—" (xi). Curiously enough the essays were arranged mainly along geographical lines. The justification for this seems to be that medical sociology to Sigerist ". . . meant the current patterns and problems of medical care in different countries. The emphasis was on contemporary issues and methods of health service organization"—(xii). Only half of the essays, however, follow this geographical assemblage, under the rubrics of Europe, America, and Other Lands. The other half of the essays are under the rubrics of General Essays and Special Topics.

The essays themselves are quite varied and uneven both in content and length. Some are quite scholarly while others are merely speeches given on one occasion or another. Three foci of interests are revealed in the thirty-one essays: history of medicine, social medicine, and the merits of socialized medicine. A central theme occurs in most of the writing, namely, that technology has outrun our sociology. This means, if the reviewer's interpretation is correct, that while tremendous advances have been made in medical technology we have yet to devise an adequate organizational system to bring to all people the advances of this technology.

American medical sociologists will find that their conception of the subject matter of medical sociology is quite different from that presented here. This difference, however, should not detract from the value of this book which to this reviewer rests with the presentation of numerous insights and data in such

areas as the history of medicine, socialized medicine and the development of social medicine.

JULIAN SAMORA
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Roman Catholicism and the American Way of Life. Edited by Thomas T. McAvoy, C.S.C. Notre Dame: University of Notre Dame Press, 1960. Pp. viii + 240. $4.50.

Under the sub-heading "Roman Catholicism in Twentieth Century America" and "Immigration and American Catholicism" Father Thomas T. McAvoy has organized an excellent series of papers prepared for two Notre Dame symposia into an informative book.

Will Herberg opens a first trilogy on "The Present Position of Religion in America" with a jolt for the complacent. He sees the present boom of membership in the "Big Three Faiths"—Protestant, Catholic and Jewish—as a cultural tool for the self-indentification of second or third generation Americans in their democratic way of life rather than a true religious dedication. An increasing secularism and a decay of the content of faith go with it. To the emerging man-entered cult he applies Richard Niebuhr's biting critique: "A God without wrath (brings) men without sin into a kingdom without judgment through the ministrations of a Christ without a cross" (p. 10). Father Francis F. Curran, S.J. finds a true religious revival among the Catholics of Suburbia, where a pluralist, tolerant community and a vigorous lay spirituality facilitate religious devotion. However he indicates that the new urbanites—Puerto Ricans or migrants from the rural south—are grossly neglected by all three of the above faiths.

Some interesting "unresolved problems" follow. These include the "minority complex" of American Catholics who, while numbering some fifty million or nearly thirty percent of the population and sharing the affluence and freedoms of their fellow citizens, yet short-change society in their contribution of scholars, national leaders and financial support for higher education. On the bright side is the Catholic contribution to the concept of Social Justice, the friendliness to religion underlying the separation of Church and State, and the "Americanization" of predominantly European modes of secondary expressions of cult or faith.

The second half of the book contains valuable treatises on the ethnic groups in American Catholic immigration. Before 1925 the immigrant was usually an impoverished illiterate European who fled religious or social oppression at home to seek freedom in a new world, who settled in a national community packed into

an urban slum, but through it was assimilated into the American way of life. Since 1925, the urban migrant—Negro, Latin American or Puerto Rican—is already an American but he lacks even the dubious integrating process of the national community.

After the second world war came a new type of immigrant, literate, skilled and even scholarly—the Poles, German and Italians who fled political or religious persecution. These brought new problems of language and conflicting traditions but found an efficient organization to ease them into their new life—the NCWC. They found, likewise, their old religion and religious institutions prepared to help integrate them into American democracy. The parochial school played a major role in the assimilative process.

Such names as Fichter, Bruckberger and De Santis indicate the high quality and the breadth of scholarship represented by the contributors. Historians, sociologists, political scientists, social workers and Apostles will find a mine of information in this new book.

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Christianity In Art. By Frank and Dorothy Getlein. Milwaukee: The Bruce Publishing Company, 1959. Pp. xii + 196. $4.50.

This small book—with less than 150 pages of text—covers an immense field. Quite naturally, it is in many ways sketchy. But it is led through the fourteen centuries which it treats by two organizing ideas. One concerns the relationship between religion and art. Religious art is not justified simply as the medium of communication accessible also to the illiterate; nor can it be explained by the fact that persons and events of the history of Christianity served as convenient and natural themes for the artist. The connection between art and Christianity is far more intimate and intrinsic: precisely as the Incarnation is the essential feature of Christianity art expresses the spiritual through the means of matter. The other idea around which the book centers refers to the relation of Church and State. The authors show how this relation has undergone decisive changes in the course of history and how the place of the Church within society set the background and formed the atmosphere against and within which the artistic expression of the religious sentiment was shaped and directed.

This is the frame, I almost dare say: the conceptual frame in which the authors rush through the times from the 6th century on (the mosaics of Byzantium Ravenna) through the East-

ern development (the icons) and the early Western art, the high periods of Pre-Renaissance and Renaissance, the critical changes of the 16th and 17th centuries up to our days and contemporary art. The description of periods and the characterization of individual masters and their works are penetrating, often sharp to the point, often written with loving empathy, all the time whetting the taste of the reader. A large number (68) of illustrations —alas, not in color (but the book is low-priced)—help the authors to carry over their ideas to the reader, even the uninitiated one. For, indeed, this book is to be evaluated as an introduction.

It deserves a review, addressed to Catholic sociologists, for two reasons. First, the guiding ideas bring it very close to a sociological treatment of religious art, thus stimulating sociologists professionally to study the function of art in Christianity; second, it is a useful tool for a sociologist to do something for his own education. Is it not kind of a sociological problem, this fact that the majority of sociologists and students majoring in the field have never been kissed by the Muses and even refuse such an embrace?

RUDOLPH E. MORRIS

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Creativity and Its Cultivation. By Harold H. Anderson, Editor. New York: Harper and Brothers, 1960. Pp. xiii + 293. $5.00.

Wide in scope, because fifteen contributors have herein expressed a variety of approaches to the subject as viewed in the biological, social and natural sciences, nevertheless an interdisciplinary design emerges throughout these several chapters on the topic of creativity.

For, despite the diversity of treatment, a unity exists in the exposition of the characteristics of the creative person, in the process, in the product and in the evaluation of this quality. Furthermore, practically all contributors voice a consistent protest over the tendency to conformity, and, finally, almost all the articles emphasize for all who would be creative the necessity of not taking anything for granted, but of looking at all situations for possibilities.

While much of this material is common knowledge, yet many other aspects are new. Among these are the relation of both the unconscious and mental health to creativity, the social need for creativity and the many unsuspected potentialities for creativity in every person.

Perhaps some of the valuable areas for most of us are the sections on: "Implications for College Teaching"; "Training for

Creativity"; "Creativity and Human Relations" and "Creative Interacting with Persons."

As in most symposia, there is much repetition, uneveness, and, of course, conflicting and startling theories. On the other hand, from the very diversity of perspectives, the truly creative reader can evolve his own creative concept of creativity, thus meeting the challenge to look at all situations for possibilities.

SISTER LORETTA MARIA SHEEHY, S.C.
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The Fabric of Society—An Introduction to the Social Sciences. By Ralph Ross and Ernest van den Haag. New York: Harcourt, Brace and Company, 1957. Pp. xv + 777. $7.95.

The perceptive conclusions of the first chapter on personality and socialization are a fine example of scientific thinking in the social sciences and set the level of scholarship and readability which is characteristic throughout *The Fabric of Society.* The trend of integrating the social sciences or at least of collaborating in a common effort to give a more complete picture of the whole society, rather than just a facet of it, is successfully achieved by the two authors of this work.

Although the first part is mainly sociological a great deal of psychological material is presented in the second, third, and fourth chapters. Here the presentation of the psychoanalytic view of personality has both clarity and completeness. Examples throughout the book are very clear and illustrative. In discussing status, for example, Mr. van den Haag points out that "Albert Einstein had high status and low income. The status of Bernard Baruch is not the same as that of Tommy Manville, even though they both have the same income" (p. 140).

Part Two: Science and Symbols discusses the social sciences as science, language, communication, religion, and art among other things. One of the outstanding chapters written by Ralph Ross is number twenty, *The Scientific Study of Society,* which is usually the driest chapter in any sociology text and the first, thus killing any incipient interest the beginning student may have in the subject. He meets the objection that social science elaborates the obvious by listing examples of the obvious together with the justification that would probably be given by the average man. But every one of the obvious statements is quoted as the direct opposite of what was actually found! Here is the first statement: "1. Better educated men showed more psychoneurotic symptoms than those with less education. (The mental instability of the intellectual as compared to the more

impassive psychology of the-man-in-the-street has often been commented on" (p. 235).

The third part, *Economic Aspects of Society,* strikes me as being a complete general course in economics which includes the sociological point of view in the chapters on population and social systems. Political institutions are dealt with in the last section, *The Organization of Power.* Altogether, fifty-five chapters are included in this weighty book, which would do for several courses or a year course in the social sciences. It would make excellent supplementary reading for any of the four disciplines mentioned: psychology, sociology, economics, or political science.

There are direct excerpts of outstanding and appropriate readings included by the Lynds, Robert Merton, Notestein, T. S. Eliot, Schumpeter, Ronald Knox and others. A concise and useful bibliography is found in the back of the book although, due to presenting a breadth of viewpoints, the work is quite complete in itself.

SISTER JOHN MARGARET, C.S.J.
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The Population of Asia and the Far East, 1950-1980. New York: United Nations, Dept. of Economic & Social Affairs, 1959. Pp. viii + 110. $1.50.

Social change in Asia, as in developing regions elsewhere, reflects and influences population size, distribution, growth. Relevance of these to enlightened social planning, as well as politically and religiously, is clear to those with a sense of history. No sociological or economic analysis of trends and institutions can be truly dynamic unless the demographic parameter receives attention. This fourth U.N. report on future population estimates by sex and age, is an aid to such analysis. Its title is possibly misleading. Actually, before presenting projection tables for the next two decades (Appendix, p. 91 ff), it provides much sociologically useful information on death and migration trends, and reproductive behavior, in contemporary Asia. This is done country by country, with lightest emphasis on the subregion covered in an earlier report (III) on Southeast Asia. Released by Columbia University Press in April 1960, despite indicated date, the present report (No. 31 in U.N. Population Studies) reviews post-1920 developments, places them in a demographic perspective, and evaluates the state of knowledge about particular countries. The projections given are not in prophetically absolute terms, but with varying assumptions as to fertility and mortality. All reasonable possibilities are covered, save the likely effects of war on an unprecedented scale or massive famines.

The area studied embraces all Asia south of the USSR and east of Iran, except New Guinea. Thus, China (mainland and Taiwan) and India are included, as well as Indonesia, Japan, Pakistan, The Philippines, and smaller nations. This adds up to one-half of all Asia and one-sixth of the earth's land area (Antarctica excluded). Within this 21,170,000 km² of territory—world total is 135,335,000 km²—reside one half the world's people. Concretely, in 1957 this meant 1483 million, as compared with a 2795 world total, and regional totals of 205 for the USSR, 189 for northern America, 192 for Latin America, and 726 for the rest of the world. In 1920, the same portion of Asia contained 991 million persons, and in 1940, some 1181 million. Revised estimates for 1970 suggest about 1906, and for 1980 approximately 2268 million within the region. Prevailing and prospective natural-increase rates in a number of countries imply doubling within 30 years, while Ceylon and Malaya could double in 25. The overall implications for education, housing, communications and transport, city planning, public administration, as well as for capital formation, provision of job opportunities, technical and managerial training, are appreciable. While this U.N. report does not point up such a conclusion, the discerning will recognize that emerging problems exceed that of balancing agricultural output and need for food and fibre.

Use in the report of available data is admirable, at times ingenious. Weak spots in censuses—including mainland China's of 1953—and in vital statistics, are frankly admitted. The methodology in making projections is more refined than in *Future Growth of World Population* (1958), and models used are those of Manual III in the U.N. series. In terms of formal demography, as well as of sociological insight, results are more gratifying than in earlier reports on Central America and Mexico (No. 16), and on South America (No. 21). No serious student of Asian society, or of demography and/or family life, can afford to be without this report, and some others in the series as well.

WILLIAM J. GIBBONS, S.J.

New York City

Small-Town Politics. A Study of Political Life in Glossop. By A. H. Birch. New York: Oxford University Press, 1959. Pp. vi+199. $4.00.

The author in collaboration with other members of the faculty of the University of Manchester examines the effects of contemporary social changes on the political behavior of small community officials and constituents as revealed in the political

life in the small (18,000 population) English town of Glossop. The study also seeks to determine the changing relation of national and local government and of the proportion of power exercised by each as a consequence of these social changes.

Insisting that there is no such thing as the typical small English town, the author chose Glossop as a worthwhile subject inasmuch as it posseses some characteristics common to urban areas of like size while at the same time it posseses a number of advantages as a subject for sociological research. As a background to the study, the sociological development of the modern town is traced and the character of institutions and political leaders examined.

In analyzing the phenomena accompanying social change in Glossop the author identifies the generally accepted observations relative to social mobility and the dynamic role of government in industry. Of particular significance in shaping the present political climate, Birch points up the sociological significance of the new middle class of professional and managerial people —the author hesitates to accept the full implications of managerial revolution—and the significance of advancement based on education in contrast to the former class system and will-to-power mentality of the nineteenth century self-made man.

Of particular interest to the political scientist is the analysis of the position of the Conservative, Labor and Liberal parties on a local community basis and also as related to the national scene. Revealing the sources of apathy and the rather passive role of party organization, the author pinpoints the weak spots as well as potentialities from which dynamic organizers could take a cue. The sociologist and psychologist might well argue with some of the loose phraseology from which erroneous sociological implications could be deduced (e.g., p. 35).

Since the research is the collaborative result of scholars in the various social sciences and related fields, a well-rounded approach is taken in the study. Although published in 1959, most of the sociological data is of 1953-54 vintage. Nevertheless, the political behavior of a community possessing the sociological character of Glossop, as analyzed, gives a revealing picture of human relations. Both the American sociologist and political scientist as well as the layman can gain from this study an intimate and enlightening view of socio-political life in small town England. Although the focus of this study was the political life of this small community the broad approach makes of it a definite contribution to recent community studies.

SISTER MARY LOIS EBERDT, C.H.M.
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A Mirror for Anglo-Saxons. By Martin Green. New York: Harper & Brothers, Publishers, 1960. Pp. 178. $3.50.

This short volume is subtitled "A Discovery of America, A Rediscovery of England." The author, an Englishman, had an opportunity to study at the University of Michigan and to take the Ph.D. there—in sociology? There is nothing in the content of the book, material, vocabulary, style, etc., that would answer this question. The treatment is a literary, popular one, with seven chapters of well enough written subjectivism on the author's "marginal" existence as a lower-class citizen uplifted by the accident of education to the status of a Cambridge scholar, then on through sojourns in France, Turkey and the United States. Each page carries reference to between ten and fifteen present-day writers, recently deceased ones, historical figures, dramatic or literary characters, demonstrating the author's considerable acquaintance with books, great and otherwise. The final essay points out the analogy between *Lady Chatterley's Lover* with its image of the "essential Englishman" which the author wants to express and probably does—in this book as an art-form. He is much more sympathetic to America than is generally the case possibly because he felt less "marginal" here, than in his native land. However, the work is totally unlike anything that would be expected from a sociologist or a cultural anthropologist. It is *belles lettres* and possibly high class in that category.

On the dust-cover flap we are told that "Both rage and delight will greet this lively appraisal of life and letters in England and America today." Several of its chapters have appeared in such magazines as the Kenyon Review, Partisan Review, Harper's Magazine and have been attacked in the Times Literary Supplement and the Spectator of England. This will give you an insight into the measure of scholarship and character of the book. There is no index. There is doubtless no need for an index.

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Structure and Process in Modern Societies. By Talcott Parsons. Glencoe, Ill.: Free Press, 1960. Pp. vi + 344. $6.00.

Not many collections of essays written for diverse occasions present as much logical unity as is to be found in the ten chapters of this volume. Parsons acknowledges an intent to exemplify the virtues of theoretical "holism" in relating phenomena which are as different as bureaucracy, economic development, ecology, medical education, McCarthyism, and religious organization in

the United States. This is attempted by the application of his theory of the social system, "treating the concrete system not as *empirically* integrated whole, but as a system the *problems* of which must be analyzed in terms of an integrated conceptual scheme" (p. 13).

The basic tool for this analysis is the paradigm of four functional problems or dimensions—adaptation and goal-attainment on the external axis, pattern-maintenance and integration on the iternal—to which, it is held, the structural forms of any social system must be related. The system of a "total society" is found to include four levels of organization, namely, the primary-technical, managerial, institutional, and societal. Structures at and between these different levels are linked by input-output interchanges, which are the focus for analysis of process. In these terms, also, the economy is a subsystem of the society organized about the adaptive function, the polity a subsystem organized for goal-attainment, with values and institutional norms the material of the pattern-maintenance and integrative systems respectively.

A remarkable range of insights is achieved by the use of these concepts. Part I, "The Analysis of Formal Organizations," and Part II, "Social Structure and Economic Development," are somewhat more expository of Parsons' theoretical positions than the following parts, which tend to be interpretations of more limited contemporary phenomena. But among the latter, for example, is an essay on "The Principal Structures of Community," which may suggest means for the advance of studies of locality groups or at least for the reinterpretation of the older ecological approach.

Careful critical study of Parsons' work is needed. Empirical tests of the validity and utility of the analytical concepts are especially required. These concepts may deserve the criticism that they are largely taxonomic in character, but they may nevertheless represent important advances if they can be used in the analysis of data subject to more rigorous controls than much of the historical commentary used by Parsons. Opinion is an inevitable ingredient of the latter, as is illustrated particularly in Chapter X, "Some Comments on the Pattern of Religious Organization in the United States," in which, for example, American society is held to be organized about Christian values in the great Western tradition, but only after definition of the content of such values as " 'instrumental activism,' the subordination of the personal needs of the individual to an objective 'task' to which he is expected to devote his full energies, and the subjection of the actions of all to universalistic standards of judgment" (p. 311). Catholicism and fundamentalist Protes-

tantism are treated as "anomalous" elements" anchored in earlier patterns of religious organization" (p. 320). This chapter also illustrates most clearly a certain appearance of sociological rationalization rather than explanation which has been noted by critics of Parsons.

Appended are interpretive bibliographical notes and bibliography of Parsons' works. Typographical errors overlooked in the proofreading are sufficiently numerous to warrant mention.

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Learning Theory and Behavior. By O. Hobart Mowrer. New York: John Wiley and Sons, Inc., 1960. Pp. 555+xii. $6.95.

In an era when behavioral scientists are concerned with models of *man,* learning psychologists have consistently offered us little but models of *robots.* This has created an unfortunate situation where social workers, social scientists, and even some psychologists have grown increasingly indifferent to learning theory aside from the widespread (and uncritical) acceptance of the Hullian drive, cue, response, reinforcement (or extinction) schema. Mowrer, fortunately, addresses himself to this simplistic drive-reduction robot model and makes a notable contribution to learning theory. In the present volume it is equally certain that he falls short of building a completely acceptable model of man and man's learning. A companion volume, *Learning Theory and the Symbolic Processes* (New York, John Wiley & Sons, 1960) goes far in humanizing Mowrer's learning theory but, of course, it is not reviewed here. The learning model presented in this present volume, while much more holistic and realistic than existing theories falls short of being a completely acceptable schema for two reasons, which Mowrer himself explains. First, learning psychologists have chosen the slow, tortuous route to theory building in accepting only that which is empirically demonstrated or is completely consistent with experiments on animals (or humans in their *animal* aspect). Secondly, in this volume, he restricts himself to theory synthesizing from remnants of conditioning theory (Pavlov, Bekhterev), habit theory (Thorndike), and drive reduction theory (Hull).

Within these methodological and theoretical contexts his first six chapters are a historical build-up to his key chapter (7) on "Revised Two Factor Theory and the Concept of Habit." In the earlier chapters it is difficult for a Mowrer enthusiast to discern in just what ways he is modifying his own accelerated "Two Factor Theory" to accommodate for elements of the other theories. It becomes clear *(almost* clear . . . this is in places a

difficult anaylsis to follow) that he is willing to admit certain inadequacies in his "sign learning (fear condition)" and "solution learning (habit formation)" schema which showed that avoidance behavior, to be adequately explained must involve both sign learning and solution learning but which dealt inadequately with secondary reinforcement and the concept of habit. At least tacitly he moves from a molecular distinction between the autonomic and central nervous systems toward a molar theory of Two-Factors (1) Incremental reinforcement (punishment) and (2) Decremental reinforcement (reward) with their primary and secondary reinforcements, all of which sounds like complete surrender to Hullian theory until it is understood that *mirabile dictu,* Mowrer has lifted the Behavioristic ban on humanistic concepts and under Incremental reinforcement (punishment) "fear" and "disappointment" appear as secondary drives and under Decremental reinforcement "relief" and "hope" appear as secondary drives.

It is not a signal distinction to use such terms in describing human nature. The Scholastics have been doing it for centuries. What is a signal achievement is that Mowrer has worked them into workable and testable learning psychology. In doing so he opens up horizons for learning psychology in which all behavioral scientists have a stake. It remains to be seen whether learning psychologists can rise to Mowrer's challenge to lift their sights from rats to robots.

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Elements of Vital Statistics. By Bernard Benjamin. Chicago: Quadrangle Books, 1960. Pp. 352. $10.00.

Most who have attempted research in demographic analysis are familiar with Newsholme's *Elements of Vital Statistics,* first published in 1889 and revised in 1923. The current volume started as another revision, but the new developments in the intervening years required a complete re-writing of the text. The present writing is based on the narrative account of the available sources of statistics and their use in everyday conditions. Since it is designed to aid medical officers of health, administrators and welfare personnel whose decisions depend on statistical indices, this work stays close to Newsholme's original statement: "The present volume is intended for those not equipped for higher mathematical investigations . . .".

The descriptive progress of the text is slow and clear on most of the basic items. Some comparisons with the American experience have been interspersed in the earlier chapters, al-

though perforce the basic material is British. The commonly used measures of fertility and mortality are carefully explained after several chapters indicating the methods and limitations of censuses and vital registrations. Since English demographers do not seem to be caught up in the American "fertility cult" and research emphasis, far more space has been assigned to mortality and morbidity. In fact, the clear and all too brief descriptions of the "meaning of sickness," "normality," "abnormality," and "medical records and form design" afford an excellent foundation for the extensive subsequent discussions of infectious diseases, tuberculosis, health of school children, maternity and child welfare, hospital statistics, industrial and general incapacity, cancer statistics, etc.

The inclusion of historical and legal principles adds to the practical value of each discussion. In addition, Benjamin is not averse to describing specific studies rather briefly in order to suggest the usefulness of certain statistics, e.g. "Accident, sickness absence, and associated statistics bearing on morale can thus be used to throw light upon defects in the structure of industrial management" (p. 262).

Quite candidly the author makes no plea for more statistical personnel in hospitals, factories or welfare agencies, v.g. "It is not suggested that administrators should become specialists in statistical techniques, or that they need . . . more statisticians. It would profit them to interest themselves in elementary statistical methods; . . . to recognize problems which are primarily statistical, i.e. knowing when to consult a statistician; and to practice statistical judgment objectively . . ." (p. 283). It becomes abundantly evident, however, as the descriptions carry through hospital, cancer and mental health statistics, that the accumulation of data and careful statistical analysis thereof could be most profitable to all major administrators. The problems of elaborating accurate data and making them available to fruitful study cannot be limited to England, since the current efforts of the National Office of Vital Statistics, the Metropolitan Life Insurance Company and many other agencies indicate that we have exploited only a small proportion of the potentials of such material. Many of the statistical techniques elaborated here as used in England are not in general practice in the United States and thus, this volume has a cross-fertilizing and stimulating effect on the American. For such reasons it can be strongly recommended.

DONALD N. BARRETT

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Political Man. The Social Bases of Politics. By Seymour Martin Lipset. Garden City: Doubleday & Co., 1960. Pp. 432. $4.95.

The book jacket explains the title by saying: "Where, How and Why Democracy works in the modern world." This seems to be a narrowying-down of the general topic of political sociology. And yet, in this case, it is rather a time specification. The book is of enormous breadth, it offers the richest treatment imaginable of political sociology but as political sociology *today.* Each page is bursting with brilliant insights, unconventional references and suggestive ideas. In a certain way it could be considered a synthesis of Max Weber's and Paul Lazarsfeld's methods, resulting in a more mature and more fertile study of politics, from the sociological, psychological, and political science angle. The progress here made appears most strongly in the section dealing with "Voting in Western Democracies;" material, never used before (mainly the data collected by public opinion research centers in at least six different countries), has been applied to a more thorough interpretation of voting behavior and a better understanding of the social forces which are active in the political institutions of social systems.

The weakness of the book—the vice of its virtue—is the lack of systematization. It is an accumulation of knowledge, a partly artificial compositum of the manifold but always stimulating research projects, carried out by the author. But even as it stands, it tries to *point* to a unified systematic foundation of the varied topics treated. The first chapter gives a background by tracing back the sociology of politics to some basic concepts and their sources—conflict and consensus, bureaucracy, oligarchy and democracy. The four parts which make out the main body of the book are then, however, not connected with each other by an inner logic. But they overflow with ideas. The first part treats, among others, the role of social conflict and authoritarianism in the lower classes from where the author arrives at a most discriminating analysis of the vague concept of fascism (left, right and center). Another part of the book contains an exciting discussion of the American intellectuals, questioning very much the often complained-of "anti-intellectualism" and developing a truly fruitful comparative study of the place of intellectuals in the leading European countries and in the United States. Whether it was absolutely necessary to have a whole section given over to a study of the political process in trade-unions may be doubtful, notwithstanding the fact that Lipset's book on "Union Democracy" and a subsequent article (on which this chapter mainly draws) gives an outstanding treatment of an important sociological issue.

Some fundamental problems of democracy are taken up. There, e.g., is the statement, at first glimpse astonishing, that a very high level of participation is not always good for democracy (p. 32). Reference is made to the literature on political apathy and an essay by Parsons on the link of voting studies and the general problem of social cohesion. Thus profound sociological analysis appears to be of decisive help to the political scientist, as, in general, Lipset's book makes it obvious that the training program, from undergraduate level on, of a political science student should include courses in sociology as an essential feature. Another critical phase of the democratic process in our days, that is, the question why the fight for the freedom of democracy does not create the same enthusiasm as the followers of communism show, is taken up in the last, most important chapter "The End of Ideology?" which the author significantly calls a "personal postscript." Lipset demonstrates, on the one side, that intellectual conflicts among adherents of different value systems within the Western democracies have declined but, on the other side, expresses the belief that in our "affluent and bureaucratic society" the tensions between American tradition and socialistic ideology will continue. But his main point is that even though "the ideological class struggle within the West" may end the confrontation of Western democracy with the revolutions going on in Asia and Africa will result in new and fresh ideological convictions and struggles.

One of the merits of the book, to be mentioned last but not least, is the wealth of references (in the footnotes) to other writings, oftentimes producing insights into amazing and valuable correlations.

RUDOLPH E. MORRIS
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The Two-Way Mirror. By Richard T. Morris. Minneapolis: The University of Minnesota Press, 1960. Pp. xii + 215. $4.50.

"Foreign students on U.S. campuses adjust by themselves. So what's all the shouting about?" Such may be your reaction to this study of 318 foreign students on the U.C.L.A. campus in 1955. But that reaction misses the point of this fifth in a monograph series sponsored by the Committee on Cross-Cultural Education of the Social Science Research Council. Do you know to what degree national status influences a foreign student's U.S. adjustment?—Of all the conditioning factors, national status is the most important.

"National status" is understood in four different senses: as

the rank a foreign student assigns his country, the rank he thinks most Americans assign it, the actual rank assigned by 400 American sociology students, and the rank assigned by the United Nations on the basis of educational level.

In discovering his examinees' image of America, the author regrettably biased them at the outset, by using the three themes of immaturity, democracy, and materialism, which "were *expected* to run through and organize the students' perception of the U.S. . . . Whether the students liked these characteristics or not, this is what they would see (p. 119)."

The most valuable suggestion perhaps is that of "programs aimed at increasing *American* students' sensitivity and skill in *their* relations with foreign students (p. 16)." It is a suggestion we can all, student or not, profit from; namely, to "get outside one's own skin and inside the other person's situation." (Robert Ostermann, "Letter to a Foreign Student," *America,* ciii, No. 23, (September 3, 1960), 596.

THOMAS TRESE, S.J.

Colombiere College, Clarkston, Michigan

Georg Simmel, 1858-1908. Ed. by Kurt H. Wolff. Columbus: The Ohio State University Press, 1959. Pp. xv+396. $7.50.

Those social scientists who have long insisted that Georg Simmel has not received due attention in the United States will joyfully welcome this new book of essays and translations as the first step toward granting Simmel his rightful place among the great European sociologists. But the book should do much more than merely satisfy old friends. It should be must reading for all those who take seriously the development of social theory. And in this regard, the reviewer would list this book as essential reading in graduate theory courses.

There has been no attempt here to present a definitive study on Simmel's life and works; the effort, rather, has been to "acquaint the reader with the catholicity and originality of his intellect . . . and to introduce him to the many areas that Simmel explored." (p. ix). The book has more than achieved this goal.

The book is divided into three parts: part one consists of thirteen essays analyzing aspects of Simmel's life, times, and writings; part two is made up of eight translations of essays by Simmel; and the third part consists of two bibliographies, one of writings on Simmel and the other of Simmel's books in German and his writings available in English. A few brief comments on parts one and two are in order here.

A number of themes seem to run consistently through the analyses. The importance of Simmel as a pioneer for sociology in Germany was stressed throughout. This was achieved with remarkably little feeling of repetition on the part of the reader. A second major theme was recognition of the originality and quality of such contributions to social theory as the concepts of interaction, form, and content, and of his attempts to deal with the perplexing problems of the reality of the individual and of society. The symbolic interactionists will find a sure forerunner of Mead in this aspect of Simmel's writing. And finally, there was emphasized throughout the keen sensitivity and insight which Simmel brought to his work. Overall, this reviewer found the essays on Structure by Levine, Form & Content by Weingartner, Formal Sociology by Tenbruck, and the Philosophy of Money by Becker to be the most outstanding. At times the reviewer wished for more comparison between Simmel and other leading social theorists, e.g. Weber, Durkheim, Mead. What was presented was enlightening, and this shortcoming, if such it is, is certainly not a serious one.

Any lingering doubts about Simmel's catholicity of intellect are removed by a reading of his essays on such varied topics as The Adventure, The Ruin, The Aesthetic Significance of the Face, the Nature of Philosophy and, the Problem of Sociology. Simmel reveals himself as embodying at once the qualities of the philosopher, the artist and the sociologist. One comes away from this book with the feeling that it would have been a wonderful experience to have sat at the feet of this master who in the words of a former student "knew how to make the polarity of phenomena both plausible and bearable. . . . thus putting into practice Bacon's axiom that the light of nature should be combined with that of grace." (p. 236).

WILLIAM V. D'ANTONIO
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Field Guide to the Ethnological Study of Child Life. By Sister M. Inez Hilger. New Haven: Human Relations Area Files Press, 1960. Pp. xvi + 55.

The lithographed collection of questions which constitutes this guide serves a purpose of sorts, but it is of dubious value. In the first place, in the inclusion of "ethnological" in the title is a misnomer which intimates an ambition grander than the published achievement. No matter how painstakingly a scholar—for whom this work ostensibly has been compiled—might ferret out and record the "answers" to these questions, he would have little more than a painstaking record of supernumerary "facts"

of admittedly questionable validity. If this scholar were as inexperienced as the guide seems to presume, the product of his research probably would not be ethnography; it certainly would not be ethnology.

In the second place, this kind of guide might create the impression that it was unnecessary to read the numerous reports of field research which contribute to such a guide the only validity which it might possess. The student or scholar who has made a reasonably thorough study of these reports will find in the guide an interesting and gratifying index to what he has already learned. In other words, the guide does not become useful unless or until it has become unnecessary.

The how-to-do-it introduction to the guide is characterized by directions and details so evident—and sometimes so arbitrary—as to seem almost an affront to the reader. Researchers who have spent years in mastering the language of a tribe or people, and who have spent additional months and years in putting on the culture of those they wish to know, will grin or grimace (depending on their temperaments) at the ingenuous, almost naive suggestions on how to avoid being misled by their interpreters and/ informants.

The guide will be instructive for students of introductory anthropology who do not intend to go more deeply into the subject or who will, at any rate, never undertake field research themselves. Not only will it give them some idea of the scope and intensity of anthropological investigation, but it should give them some insight into the complexities of childhood in their own society.

SISTER MARY WILLIAM, I.H.M.
Immaculate Heart College, Los Angeles 27, California

An Introduction to Experimental Design. By William S. Ray. New York: Macmillan Company, 1960. Pp. x+25. $6.50.

There is a need for texts in the area of Methods which are written with ample clarity for the student in sociology who is not mathematically oriented or who has not had a course in calculus. It is a recognized fact that many students are naive about research methods and lack the necessary mathematical background. Unfortunately, for the student in sociology, this book does not help alleviate the problem.

Professor Ray has, however, written a well ordered and integrated text for the graduate student in psychology who has had a graduate course in statistics. The necessity for more training in mathematics is not necessary for the successful utilization of this text.

Only the essential symbols are employed in the various formulae. This is one of the key features of the text and will, no doubt, be appreciated by those who find numerous superscripts and subscripts somewhat disturbing.

The content of the seventeen chapters is oriented more toward psychological than sociological experiments. Consequently the book is not recommended as a text for an introductory course in methods or experimental design in sociology. It could be used, however, in a large department where emphasis is placed on small group research.

The author has stated in the Prospect that "the study of experimental design demands of the psychologist an ingenious use of psychological information, mathematics, and common sense" (p. 1). He stresses the role of common sense in research which is all too frequently underplayed. Without doubt, the most sophisticated mathemathical manipulation of data is highly questionable. The importance of common sense is seen throughout the text.

The text covers the main themes in psychological research. The principal issues which are covered are: (1) the logic of design, (2) validity and precision, and (3) the computational procedures.

The researcher will find this text a valuable addition to his library. The chapters covering Analysis of Variance, Analysis of Convariance, and Factorial Designs, and especially the discussion on residual variability in the analysis of variability, are among the most lucid explanation this reviewer has seen.

RICHARD F. LARSON
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Recognition of Excellence. The Edgar Stern Family Fund. Glencoe: The Free Press, 1960. Pp. v + 334. $3.75.

A determination of what constitutes excellence of mind and spirit; methods for increasing the prestige of individual intellectual accomplishments; on-going programs and research designed to uncover and nurture talent and potential among youth; a report on various attempts to recognize excellence; and proposals for additional research and experimentation are the basic concerns of this project report.

Section Two of these working papers is a valuable compendium of the efforts being made in the United States to remove the "lag" in our educational system which sometimes inhibits and often does not provide an opportunity for young people with talent, to develop to their maximum potential. A contributing factor, and the central theme of this publication, is the

lack of prestige accorded intellectual achievement in American society and a value system that gives only moderate recognition to great minds. The references listed at the conclusion of each chapter in this section constitute an excellent bibliography.

The individual observations of a selected group of consultants concludes the report and they offer hope that this initial effort by the Edgar Stern Family Fund will give rise to other projects aimed at stimulating excellence and creativity in our schools.

FRANK L. MANELLA
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Max Weber. An Intellectual Portrait. By Reinhard Bendix. Garden City, N.Y.; Doubleday & Co., 1960. Pp. 480. $5.75.

Max Weber's gigantic work in methodology, substantive sociology in fields never entered upon until his time, and his whole style of thought have by now served as a kind of frame of reference for at least one generation of American sociologists. In view of this extraordinary impact of a single man on a whole profession, it was a most felicitous idea of Reinhard Bendix to survey Weber's opus in a systematic manner. What he gives us in this splendid book is indeed an intellectual portrait. It is far more than a biography for which, incidentally, there is no need after Marianne Weber's most intimate, loving and yet objective presentation of her husband's life. It shows the meaningfulness of the sequence of Max Weber's studies and thus unifies the seemingly rather divergent directions of his scientific interests in the structure of his mind.

The first chapter "Career and Personal Orientation" sketches Weber's particular background and stresses the tragedy of his life, his inner tensions whose victim he became but without which he would have never received the inspiration that guided him nor been able to accomplish so much in sheer quantity during a short, illness-beset existence. ". . . he continuously enaged in the simultaneous effort to be a man of science with the strenuous vigor more common in a man of action, and to be a man of action with all the ethical rigor and personal detachment more common in a man of science." (p. 30). There were many other contradictions in the man, partly listed by Bendix. They would warrant a psychological portrait drawn by an expert. But Bendix's aim is to show the actual results of the tragedy. And this is Weber's oeuvre as it has served the development of sociology.

The first part of the book deals with Weber's early studies of the situation of the farm laborers in Eastern Germany which had to be seen within the social status structure of the Prussia of the *Junkers*. Thus germinated Weber's ideas on social mobility and

his other basic concepts but also his philosophy regarding the relationship of economic and idealistic factors, as finally his conviction that social realities have to be seen in historical perspective: "dominant beliefs and institutions of today are the relics of past struggles among 'suffering, striving, doing' men." (p. 273). Weber's early studies also directed him toward a closer look at economic rationality from where he came to the analysis of capitalism and to his classical essay on "The Protestant Ethic and the Spirit of Capitalism."—The second part renders the content of Weber's sociology of religion, seen as a comparative study of civilizations, China, India and Ancient Palestine. It ends with a chapter, giving Bendix's interpretation, on Weber's image of society. In it—just to pick out one instance—the point is made that "Weber quite explicitly rejected the attempt to interpret social structures as wholes" because he saw society as a balance between opposing forces. It is permitted to see in this—let's call it —"abstention," the incompleteness which led later authors, like Talcott Parsons, to develop the theories of social systems.—The third part describes the basic concepts of Weber's political sociology, working out of Weber's ideas on charismatic leadership, traditional and legal domination, the emergence of legal rationality, and finally the modern state.

Bendix does not go into a special examination of Weber's writings on methodology although he deals with them in the context of his explication of Weber's substantive studies. The book as a whole, however, is so well unified and systematized that a perfect portrait emerges. It will serve as an indispensable guide for students not only of Max Weber but of sociological theory in its modern growth. Its value is so much greater as quite a number of Weber's writings have not yet been translated. A bibliographical note at the beginning gives a good survey of the translated and untranslated passages, especially from the 2-volume work *"Wirtschaft und Gesellschaft."*

RUDOLF E. MORRIS

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Theoretical Studies in Social Organization of the Prison. By Richard A. Cloward, Donald R. Cressey, George H. Grosser, Richard McCleery, Lloyd E. Ohlin, Gresham M. Sykes, Sheldon L. Messinger. New York: Social Science Research Council, 1960. Pp. vi+146. $1.50.

Indicative of the "new look" in criminological and penological research, this monograph probes deeply into the stresses of the prison, viewed as analogous to other types of social organization, "that is, a number of interacting human groups that exercise

power over one another, communicate, and at times are in conflict, but in general form a unit that operates as a going concern" (p. 1). The purely descriptive, practical and denotative categories of the recent past are giving way to truly meaningful sociological analysis. The chapters represent reports given in a conference group, headed by Frank E. Hartung, and the total publication is intended not only to illuminate the prison as a social system, but to suggest empirical data against which problems in general theory of social organization can be checked, evaluated and reformulated.

As the polar type of an authoritarian system that is governed by a bureaucratic hierarchy and entrusted with power over the total life space of the individual under its jurisdiction, the prison is studied from a variety of perspectives. Sykes and Messinger analyze the inmate social system, its code and some of the inmate roles that tend to develop in maximum security institutions. Cloward analyzes the same system but with a focus toward the maintenance of the total institution. Who controls the prison and whose needs and purposes are to be satisfied become valid questions. Changes in the power structure and lines of communication are examined by McCleery in an originally authoritarian, traditional, maximum security instiution which in a few years becomes a unit with more "liberal" aspects and even one with some inmate self-government. Very perceptively Cressey concludes that maximization of custodial and security aims and individualization of treatment is *impossible* because it requires contradictory demands on the behavior of personnel. The broader community environment, with the prison as but one of the foci among parole, probation, etc., engages Ohlin's attention. The inter-play of interest groups within and outside the correctional system describe a broader perspective which Ohlin rightly suggests has scarcely been tapped by research.

George Grosser concludes the work with some very intriguing questions and hypotheses which cry for research resolution. There is little doubt that this work will be stimulated, if this monograph is widely read. New developments in the area of corrections, like this writing, have been so rapid that it has necessitated revision of many of our currently standards texts, e.g. the coming revision of Sutherland and Cressey. The pessimistic view regarding a solution of the custody-punishment and treatment-reform mandates placed on the prison may be disheartening to some readers of this volume, but only by such honest and theoretically stimulating work can the foreseeable breakthrough in penology be achieved.

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SHORT NOTICES

Bargaining and Group Decision Making, Experiments in Bilateral Monopoly. By Sidney Siegel and Lawrence E. Fouraker. New York: McGraw-Hill Book Company, Inc., 1960. Pp. x+142. $4.90.

The experiments reported here were tailored to test the "optimum price," a fundamental economic theory of Vilfredo Pareto. Using psychological testing techniques in this economic study the authors bridge by their interdisciplinary research another gap in the behavioral sciences. They were rewarded with the Monograph Prize of the American Academy of Arts and Sciences for 1959 in the field of the Social Sciences.

It is a model of experimental reporting. With mathematics and the theory of games the authors explore succinctly the concept of bargaining in bilateral monopoly (two rivals).

However, the title, "Bargaining and Group Decision Making," is somewhat misleading, since bilateral monopoly treats with peers and has no reference to democratic processes. Therefore social justice implies that bargaining occurs in an ethical context of maximum utility or profit to a "social ideal," a dual goal in a conflict situation between the entire society and the interest group.

ALBERT BONELLI

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Demographic Yearbook, 1959. New York: United Nations, 1960. Pp. ix+719. $8.00.

One of the basic reasons why every institution of higher education should possess a continuous series of the Demographic Yearbook points to the practice of including therein both the most extensive official statistics made available by national authorities over the world and also the special material each year. In this 1959 volume important new data are included for the first time: live births by sex, legitimacy, age of mother, age of father, birth order and duration of marriage, foetal deaths by age of mother and foetal death ratios specific for age of mother. An innovation this year is the differentiation of data according to their degree of accuracy. This volume along with the 1949-1950 and 1954 issues, which also specialized in natality data, prove historical series of such material going back to 1935. Migration statistics are also included in this volume according to the plan of presenting such information biennially. The basic tables of a general nature, however, include the usual revised and extended statistics of area, population, growth rates and density; population by age and sex; trends of general mortality, infant mortality, nuptiality and divorce as well as deaths by age and sex; deaths by cause; marriage by age of bride and groom; and expectation of life at selected ages.

In order to suggest some of the valuable material included in this volume a few comparisons may be in order. In Table 4, which shows "Estimations of Populations: "1940-1959," certain countries show the following terminal populations: United States from 133 millions to 178; China (mainland) from 452 to over 669; India from 316 to 403; Japan from 71 to 93; United King-

dom from 48 to 52; France from 40 to 45; USSR from 192 to 209. Many *caveats* must be made before interpreting such data, but let us remember that careful estimates derived from official data give about the best data that we can get.

Chapter I of the 1959 volume differs from the traditional methods of presentation in being primarily graphic. Chart 1, for example, gives a review of the world and regional situation as regards crude birth rate and the rate of natural increase. We note that birth rates are estimated to be highest in Tropical and Southern Africa and South East Asia, yet population increase is fastest in Middle America (due to the substantial lowering of death rates in the latter area). As death rates drop with improved sanitation, nutrition and medical care, population-increase rates will rise proportionately in the former areas too. The other seven charts with their notations and citations stress time trends in various aspects of natality. Without doubt these are valuable additions to the accumulating masses of population analyses.

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PUBLICATIONS RECEIVED

(Listing of a publication below does not preclude its subsequent review)

Argyle, Michael, RELIGIOUS BEHAVIOR. Glencoe: Free Press, 1959. $5.00.

Blalock, Hubert M., Jr., SOCIAL STATISTICS. New York: McGraw-Hill Book Company, Inc., 1960. $7.95.

Bourret, F.M., GHANA, THE ROAD TO INDEPENDENCE, 1917-1957. Stanford University Press, 1960. $5.75.

Brim, Orville G., Jr., EDUCATION FOR CHILD REARING. New York: Russell Sage Foundation, 1959. $5.00.

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PERIODICAL REVIEWS

Langlois, Conrad, "Cultural Reasons given for the French-Canadian Lag in Economic Progress," *Culture, Religious and Sacred Sciences in Canada,* XXI No. 2 (June 1960) 152-170.

Wide acceptance of the thesis which attributes French-Canadian lag in material progress to some "inherent cultural limitations of the French-Canadians," should not deter us from examining some of the non-economic reasons which have played decisive roles in the economic history of the province of Quebec.

The *history* of the early French settlers has been falsified for the first immigrants were not primarily farmers nor did they become completely rural and agricultural after the conquest. What really happened was that the British conquerors simply took control of the economic life of Quebec in 1760 and eliminated the French-Canadian from the commercial life of the St. Lawrence valley. As the victims of conquest there was nothing else for the French-Canadian to do but to set themselves up as a cultural isolate and cut themselves off from "the economic currents of the modern world."

Political factors also contributed much. On the one hand the French-Canadian politician was so occupied with defending the minority group's rights against the dominant English group "that they had not much time or energy left for active participation in economic expansion." On the other hand the Anglo-Canadian politicians, controlling the federal government discriminated against Quebec and favored sparsely settled Ontario and Saskatchewan over Quebec in matters of transportation, and in promoting economic expansion. All initiative of the French-Canadians was squelched so that they were forced to assume an attitude of "submissiveness" and accept "low wages" so as to attract outsiders to start new industries and new businesses "even when they would have been able to do the same things themselves."

It cannot be denied that, in the past, the French-Canadian *educational* system was oriented along the lines of the liberal professions and did not give the people the kind of learning that was important for economic and social progress. Langlois maintains that this has greatly changed during the past twenty-five years so that "in 1959 fifty-six percent of all technical students in Canada were in the province of Quebec."

Many *psychological* reasons played important roles here. To mention only a few: a. Since they had lost control of their economy they soon developed the belief that they "were not good in business and industry;" b. As a way to survive they interested themselves entirely in agriculture, local retail trade, handicrafts, etc.; c. Since neither the French regime nor British rule before 1841 allowed the French-Canadian to live under a system of responsible self-government the Quebec people developed a need for strong political leaders who ruled over them in a kind of authoritarian paternalism. These subservient attitudes were then transferred to their British economic masters.

Sociologically, the linguistic-religious-cultural isolate that Quebec society became not only confined most of them to the province as in a prison but cut them off from economic advantages that beckoned elsewhere. The vicious circle of poverty-low education- poor jobs (together with the high birth rate) kept most of the province at the subsistence level.

The *geography* of Quebec, despite its rich natural resources, made intercommunication over the large province extremely difficult and the dispersal of the population over the countryside and in small villages does not invite industries, while the industries that did come in always found a surplus of cheap labor resulting in low wages and standard of living.

Under the influence of the *Catholic religion* "the people of this province have shown a contempt for wealth and material progress, for city life, for social reforms and for liberal ideas." Priests and theologians declared "that it was a good thing to remain poor and even ignorant rather than take the risk of losing our language and religion and of going to hell." French-Canadians have often come to look upon themselves as spiritually superior "because they were behind in material progress." Father Jaques Cousineau, S.J. believes that the "rural dream" of mere existential agriculture which was preached from the pulpits in the past has now been abandoned by the Archbishop and Bishops, but for the longest time "agriculturisme" "has been an obstacle to economic development along industrial lines."

The French-Canadians were so convinced of their own *intellectual, moral* and *spiritual* superiority that they did not even open their eyes to the economic and social problems that beset them on all sides. It was only a few decades ago when the teaching of the social sciences was introduced into the French-Canadian universities were the people awakened to their own abnormal conditions.

The *demographic* argument runs like this: high birth rate and large families are in part responsible for a surplus of population, low level of education, low wages, low level of income and low purchasing power, for the lack of heavy industries in Quebec, etc. (Many American readers will probably be surprised to learn, however, that) the high birth rate in Quebec (28.0) has now fallen off and is today lower than it was (37.6) in 1921. The average Quebec family at present has now only about one quarter of a child more than the average family in Canada as a whole. Three Canadian provinces at present have larger families than Quebec. However, Quebec has a much younger population than Ontario (150,000 more under 20) but Ontario has 450,000 more jobs.

Quebec is today, of course, one of the most industrialized and the most prosperous provinces in Canada. But the French-Canadians are still asking themselves why the great changes (industrial, social, economic) are "mostly brought about by strangers."

SYLVESTER A. SIEBER, S.V.D.

From the Editor's Desk

EXPLORATIONS IN INTER-DISCIPLINARY RESEARCH IN THE SOCIAL SCIENCES would aptly serve as a title for this issue, for all seven articles, either explicitly or at least implicitly, stake out (not too zetetically, I hope) "common ground" areas of research and cooperation between two or more fields of inquiry. In the past, it is true, such attempts at greater communication between the various disciplines have not always been successful, and often enough, merely added to the confusion that already existed. The maturity and sophistication with which our seven contributors undertake to do this, encouragingly indicate, that such "common grounds" are no longer battle-fields for jousting opponents but joint-tenancies of mutual and cooperative partnerships.

The common ground of the first two papers is Social Work and Sociology. Charles O'Reilly records the recent transfer of the two sociological concepts of *"social role"* and *"social function"* to his field of social work in a hopeful endeavor to make social work more *social* and cautions his co-workers against an unwise and blanket use of these analytic and descriptive tools of the sociologists. . . . Any sociologist who has seen so many of his "sociology majors" go into the field of social work cannot but welcome Sister Maria Mercedes' outline of the "Undergraduate Preparation for Social Work." Her emphasis upon the need for such a thorough-going acquaintance with the sociological field by future social workers is proof that we have come a long way from the mutual hostilities that have plagued these two sister disciplines. Her plan calling for more than mere jaundiced coexistence may well usher in an era of harmonious cooperation.

Both the sociological as well as the psychological sciences can learn much from the interdisciplinary inquiry into socialization of the child in a modern urban setting by Thomas L. Blair. This cooperative venture at the University of Syracuse makes the establishment of an inter-disciplinary applied science in public agencies for family education of their clients mandatory. Such a "common ground" approach would be infinitely better than the haphazard scattering of resource agencies and personnel that we find all too frequently today. . . . "Anxiety" becomes the "Meeting Ground for Psychologists and Sociologists" in Vincent Murphy's article. Overcoming the difficulties of both definition and measuring device in Gordon-knot fashion he successfully shows how this psychological area of investigation only makes sense when carried out over against a thorough background

knowledge of his sample which only sociology can give.

William Bates adds to this chain of empirical research studies by bringing together two sub-fields of sociological inquiry, namely, social differentiation and juvenile delinquency. Here again we have a happy combination of theoretical clarification of concepts and scientific tools of measuring and their application to a body of actual data. The correlations that he uncovered seem to substantiate his three hypotheses on juvenile delinquency while raising questions about the validity of some proposed indices of social rank.

No less than three authors (Schommer, Raciele and Kosa) apply the double-barreled approach of psychology and sociology to the possible connections that may obtain between "Socio-economic Background and Religious Knowledge of College Students." After stating their difficult problem they explore a male versus female sample and come up with some interesting results. The results are interesting not only because they found the six socio-economic factors to be correlated—in one instance positively and in the other negatively—but their cautious reserve in evaluating the outcome puts a "genuine scientific" label on their whole effort.

Just about everybody and his brother (and his sister as well) must be interested in Brother Gerald J. Schnepp's "going away article" in our journal. "Going Steady and Other Dating Practices," are bound to have far-reaching effects not only on the present-moment youngsters for whom this subject is a matter of discussion and decision every day, but for the future of American Society as well. His large sample of almost fifteen thousand obtained from four areas of the United States serves to make the picture he has drawn authentic and precise as one could hope for in this highly volatile situation subject to so many influences and trends. Readers will note that the lengthy tabular material that would make this paper more complete has not been included. Blame for this omission falls upon the editor whose only motive was mercenary—namely to cut down costs. He hopes he will be forgiven. Brother Schnepp in all likelihood will willingly supply these missing tables on request. It did seem to your editor, however, that Brother's concise figures from the questionnaires given in the article summarize this gigantic research project quite well.

This survey of the seven articles that appear in this, the Fall 1960 issue of the *ACSR,* would not be complete unless attention were called to the fact that all seven are papers delivered at the last two annual conventions of the society. Despite their brevity, they all give evidence of high level interest and proficiency.

SYLVESTER A. SIEBER, *Editor*

Joseph B. Schuyler, S.J.'s

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From the March, 1960, issue of The British Journal of Sociology

MAJOR SOCIAL PROBLEMS

By Earl Raab and Gertrude Jaeger Selznick

"This is an interesting textbook of a novel kind. It can serve two purposes, both as an introduction to sociology and social administration for the elementary student, and also as a source of information and enlightenment to the 'ordinary' but responsible citizen who wants to know how the social problems that worry him have come to be what they are, and what can be done about them. Furthermore, its structure is problem-centered, as the title asserts, and its method is empirical, in so far as the unusual expedient is adopted of expanding and illustrating the argument of the sections devoted to each class of problem by reproducing intelligently 'potted' versions of important studies. An attractive picture is thus presented of sociology as a working tool available to the citizen, devoted to the examination of everyday realities and problems, and presenting a means of investigating them with precision and with the objectivity characteristic of scientific work. Sociology, treated in this way, becomes part of a problem-solving process.

"It is a pity that nothing like this has yet been accomplished in Britain, where too little energy is devoted to the exposition of the solidity of our achievements to the plain man and our academic colleagues. Theoretical disputes about the nature of sociology and the responsibilities of the sociologist absorb much of the time of those concerned in America as well as in Britain, but the Americans have the advantage in so far as methods of empirical enquiry are deeply rooted in everyday research and teaching, whilst the security of the Ivory Tower has at least been seriously threatened by Professor Wright Mills and others. As a result, American sociology makes a more direct contribution to public policy and influences public opinion more directly than British. Whereas the authors of this book have given an interesting and useful account of what is known about such deplorable phenomena as juvenile crime and race prejudice, and what has and can be done with them, we for our part are too content to regard this kind of endeavour as 'mere popularization' or 'pandering to officials and social workers' and leave the field of public discussion and action open to enthusiasts, cranks, and the unsophisticated.

"*Major Social Problems* will probably be both widely read and correspondingly influential in the United States, if for no other reason than because the striking illustrations it contains will attract the attention of the user of public libraries. The British academic mind will flinch from the 'vulgarity' of this. More is the pity. Some of the more fanciful speculations and assumptions of sociologists have been incorporated in this book, as was only to be expected, but though this detracts somewhat from its value, as in the section devoted to The Individual and Society, the general run of the argument is soundly based, and adequately representative of the various schools of thought."—T. S. Simey, *The British Journal of Sociology*, March, 1960. *582 pp. $6.*

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